# The Commonweal

## A Weekly Review of Literature, The Arts and Public Affairs

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# THE TRUTH ABOUT SPAIN

## OPEN LETTER TO THE PRESS: NO. 2

THE FOLLOWING letter was written by Michael Williams, secretary-general of the American Committee for Spanish Relief, to Harry T. Saylor, editor of the New York *Evening Post:*

". . . In your dispatch from Philadelphia published today you have given a glaring example of the charges I have, with full knowledge of the facts supporting the charges, brought against your paper, and many other American newspapers who editorialize in their news columns instead of giving their readers factual reports of news events and reserving their editorial and individual opinions for the editorial columns.

"In my speech in Philadelphia I did not say, as you so falsely quote me as saying, that 'cross in one hand and sword in the other and with the chant of voices from Spain in our ears we must go forward.' Such lyrical outbursts were invented by whoever wrote your editorialized account of my speech before the San Domingo Council of the Knights of Columbus, as all those present will testify when the proper means are employed—as they will be—to get and to record the truth. Your representative at the meeting, who came late and confessed his hearing was poor, used his imagination. I told him I would make any statement he desired, provided he took it down verbatim, or put his questions in writing, or asked them in the presence of witnesses. This he refused to do.

"Again, when you state that my present position in regard to the Communist-controlled so-called 'Loyalist' government of Spain is a 'reversal' of my 'former stand on the Spanish situation' you tell a lie which is so damaging to me as an author and an editor careful of his reputation for truth-telling as a reporter, gained by


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forty years' literary work, that I must demand a complete retraction on your part, or else place the matter in the hands of the Authors' League legal department, or my own counsel, to obtain that end, or substantial damages if you do not retract.

"Your quotation from my Antigonish speech was a bizarre distortion of my remarks. When I said that I appreciated the heroic spirit of devotion to their cause on the part of many Communists—which I did say, for it is the truth—I carefully pointed out to my Catholic audience that Communism, as a cause, was the very reverse of Catholicism, namely, that it was an instrument of hell and of destruction. I made a proper and truthful distinction between Communists as persons, serving an evil cause with full devotion, and slack Catholics, serving a good cause languidly.

"You confound my distinctions, and make nonsense of your own position as a supposedly impartial journal. For your offices, both in New York and Philadelphia, are infested with writers playing the Communist game, and raising hell with good old-fashioned American principles of truth-telling in reporting, with free play for personal and party opinions in the editorial pages.

"You may or may not publish this letter, but it will be published in THE COMMONWEAL, and in hundreds of Catholic papers throughout the world, and, sooner or later, will make its way through the fog of propaganda to the surface.—Michael Williams."

The following statement was issued on May 11 by Michael Williams to David Stern, publisher of the New York *Evening Post:*

"As a postscript to my letter of last night charging the editorial direction of your Philadelphia and New York papers with serious distortion of what I have said or written on the subject of Communism, Fascism, and the control of the so-called 'Loyalist' government of Spain by Communists and Anarchists, and stating my intention of suing for any damages which your misrepresentation may cause me as an author and editor, I hereby challenge you to meet me in open debate on the subject of: 'Whether or no the Valencia government in Spain is controlled by Communists and Anarchists.' I will wager one thousand dollars ($1,000) against one thousand dollars ($1,000) that I can win such a debate by presenting the evidence in my possession, and by affirming as a fact on the basis of that evidence—a fact which any responsible newspaper owner ought to know—that the Communists, directed from Moscow, and the Anarchists of Spain, dictate the so-called 'democratic' government of Spain, which your papers support.

"I suggest that William Allen White, of the Emporia *Gazette,* be invited to act as judge, and that a jury of twelve members be chosen from among the following panel: representatives from the Associated Press, the News Service of the National Conference of Jews and Christians, the News Service of the National Catholic Welfare Conference, the News Service of the Jewish Congress, and the *Christian Science Monitor;* Sir Wilmott Lewis, Washington correspondent of the London *Times;* Dr. John Finley, of the New York *Times;* Dorothy Thompson and Mrs. William Brown Meloney, of the New York *Herald Tribune;* the Managing Editors of the New York *Herald Tribune* and of the *Daily Worker;* Mrs. Franklin Roosevelt; Walter Lippmann; Heywood Broun; Mark Sullivan; and representatives of the Department of Journalism at Columbia University and of the University of Exile; and at least one professor from Teachers' College, Columbia University, New York.

"If you, as a busy business man, have not kept up with the way in which the attempted destruction of Spain by Communists and Anarchists has been reported, and commented upon by such writers as Ludwig Lore, of your staff, let the latter expert in foreign news—some of it being very foreign indeed—take your place.

"I will post my $1,000 at any time you post $1,000, with the management of the Madison Square Garden. I suggest that the debate, or Trial of the American Press, by its own representatives, be held at the Mass Meeting for Spanish Relief at Madison Square Garden on May 19. If the matter cannot be arranged in time for the Mass Meeting, it can be held, so far as I am concerned, as soon thereafter as you are ready—if you *are* ready—to meet my case.

"Whoever wins the debate may, and should be expected to, contribute the $1,000 awarded to him either to the American Committee for Spanish Relief, or to the Communist-controlled Valencia government. If the award is made to me I shall give the money for the relief of the victims of the Communists and Anarchists in Spain. While I await your answer to this postscript, and to my letter, I shall proceed with my arrangements for the Mass Meeting, which the New York agents of Russian and Spanish Communism are so busily trying to smear or to spoil. But I think the people of New York will not be frightened by their threats. Certainly, I am not.—Michael Williams."

Mr. Robert Neville used to be the Bridge expert on that rock-ribbed, granite-based fortress of conservatism and American institutions, the New York *Herald Tribune.* Chancing to be in Spain when the Socialist-Anarchist-Syndicalist-Communist government was patriotically attacked by Spanish soldiers who put into effect the will of by far the larger part of the Spanish people not to submit any longer to the wholesale "liquidation" of their clergy and political leaders, Mr. Neville dropped his Bridge cards and instantaneously flashed into prominence as a war corre-

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spondent. Like so many other young gentlemen of literary leanings, he leaned far to the "Left." Which of course is his own affair; but when newspaper men "put across" their personal views as "news," it becomes a public affair of considerable gravity. Mr. Neville—to show him in action along the "line" which is being so cleverly directed by the press experts of the Communist International—was chosen by his editor to interview Professor E. Allison Peers when that highly distinguished expert on Spanish affairs arrived in New York. Professor Peers will be left to finish this particular item of the hundreds of similar facts which go to support my thesis that our American Press is *not* telling the truth about Spain. In a letter to the Editor of the *Herald Tribune,* Mr. Peers writes:

"Dear Sir: I must ask you to be good enough to allow me a protest against the one-sided report of my views on the Spanish Civil War given in your issue of today. Though you list the reasons why I should regret the victory of General Franco you make no mention of the reasons why I should deplore the victory of the so-called Valencia Government. These I gave fully to your representative, pointing out to him that a very large proportion of Spaniards (far more than the 6,000,000 autonomists who would be opposed to a centralizing régime) cherish the traditions, and especially the religious traditions, which have made Spain great. These last are being set at nought, when not openly derided, by the Socialist-Communist-Anarchist-Syndicalist groups now controlling Red Spain.

"I pointed out to him also that nowhere in this area, except in the Basque country have Catholics any liberty to worship as their fathers have worshiped from time immemorial. Their churches, when not burned down by Communists and Anarchists, are closed and often secularized also.

"In the press statement (released on shipboard) of which I believe you had a copy, I stated the undeniable fact that ever since the fall of the monarchy in 1931, the extreme Left-wing parties have persisted in looking upon the republic as a stepping-stone to the proletarian revolution which they did their utmost to bring about during the five years of the republic, by means of almost continuous revolutionary strikes, arson, and other forms of "direct action," to say nothing of three major attempts at revolution—in January, 1932, December, 1933, and October, 1934.

"Your representative queried a number of my statements, which are based upon a close observation of twenty years, during which long period I have spent three to four months of each year in Spain. I fully respect his views, but I do not think he should suppress those of mine with which he disagrees. Such suppression conveys an entirely misleading idea of my opinions.—E. Allison Peers."

# Week by Week

WHILE Congress marked time on major trends, the drift toward economy was emphasized by virtually all governments whether local or national. Efforts to reinstate the unemployed in private industry were active and sometimes vigorous; and fairly impressive federal economies were reported. Yet there was a disposition in many circles to stress perils rather than progress. It was pointed out that if the United States continues to pay the current high price for gold, there may result during the coming year—if international unsettlement is intensified—a very substantial increase of the national debt, since the London quotation is far under what is offered here. On the other hand, if the gold price should be lowered, the whole structure of prices might be most adversely affected. Certainly a drastic move one way or the other would shake business from top to bottom. A number of suggestions as to how the problem might be met were aired during the week, but there seemed to be no consensus of opinion. Meanwhile the trend continued upward. There could be no doubt in anyone's mind that the United States remains the most fortunate and stable of nations. The resultant drift of foreign investment funds to this market is, of course, a very mixed blessing. It is offset to some extent by the vast contributions Americans are making to the needy and the distressed abroad. No doubt the total given at present for various kinds of relief work is as great as it was immediately after the World War. That fact affords insight into the present condition of human society in all but a few fortunate lands.

**The Trend of Events**

**King George**

WE ARE rather glad that we do not have to witness the Coronation. It would be very expensive, and quite a bore. But all of us may be happy that a king is to be crowned according to an ancient ritual that even now hardly disguises the hallowed days of its origin and beauty. The people that can have a monarch, joyously and of its own volition, is a happy people. Revolutions do not disrupt its commerce; orations go in one ear and out the other. To it the crown is not a sign of domination, but literally something conveyed by the old phrase "keeping one's hat on." The nation of the clenched fist is bareheaded and the nation of the fasces wears a helmet. John Bull wears a hat, because his King wears a crown. Just why that should be the case is more or less of a mystery. Do Anglo-Saxon institutions as such incorporate a principle of government that auto-

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matically tides the people over a crisis? Or does the educational system produce leadership singularly well equipped to handle bad situations? Or is there a psychological strength in the phlegmatic islander which surpasses the energy of the more volatile residents of mainlands? Or is it all a question of the economic legacy bequeathed by far-seeing ancestors? One may strive to reckon with each or all of these things, and yet feel that the phenomenon of the Coronation remains inexplicable. To many it will be a mere show. To others it is a business opportunity and nothing more. But there will be many, very many in whom it stirs feelings that reside in the deepest part of the soul. "God save the King!" can even be a genuine, heartfelt prayer. The American may not believe it, but the thing is so.

THERE is a double economic problem attached to being poor. Not only is the poor man insufficiently provided with money to buy what he needs in the way of food and clothing; but also these commodities, in the cheaper form in which they are offered to him, tend to be worth less even than he is able to pay for them. The shoddy materials that do not last or keep the wearer warm, the adulterated or "reclaimed" foods, are designed in the main for the consumption of those to whom it is absolutely vital to get each penny's worth of value. The unpalatable irony of this situation is brought home once more by the discovery made by the city's Health Bureau of a large-scale unlicensed "butter-making" plant. Here one of the foods most important to human health, infant, juvenile and adult, has been counterfeited for sale among the near-indigent populace. In the last few months nearly 60,000 pounds of oleomargarine and water, flavored with butter, have been dispensed as the real article, at a slightly lower cost than the real article, to people whose diet almost certainly contains no other form of the health-giving, disease-resisting butter fat. The Health Bureau is vigilant against such abuses, and each discovery of this kind deserves applause. But the moral and social problem remains. How can we, members of the social body, learn to deal constructively and effectively with the sordid meanness that prompts such defrauders to starve and sicken the poor?

Cheating the Poor

MANY of us here in the East had seen it pass by day or night—this long, beautiful ship of the air, which seemed really one of the supremely majestic creations of man. Father Schulte had said Mass during its maiden voyage to the United States, and many had dreamed of looking out to sea from one of its cabin windows. The night the Hindenburg fell to the ground in a blazing heap was a night of tragedy to millions. No one knows as yet what caused the accident. But in all human probability the main reason was economic—a belief that cheaper hydrogen gas could be muzzled effectively. Once again something that was initially designed to help nations understand one another better met destruction through the difficulties, many of them seemingly unavoidable, which sunder nations. Do we not all remember the year 1925, when Count Von Eckener flew one of the huge airships over here for the U. S. Navy? There was still a great deal of hostility about; people had by no means gotten over thinking that every German was at least a potential barbarian, and the Zeppelin in particular evoked bad memories. Yet little by little crowds thawed out to Eckener, and one recalls occasions on which applause, muffled at first, grew louder and more spontaneous. It seemed as if this fact were symbolic of opportunities for international reconciliation in that time; and gradually the Zeppelin became an instrument of world travel, stripping itself of military significance. If today the mere suspicion that a hostile act, by saboteurs or others, caused the ruin of the Hindenburg can be entertained, one realizes in a flash how far we have gone back toward an ideology of hatred and militarism.

A Ship Passes

STRANGE though it may be, many suppose that a thing can't be good unless they pay for it. We have all seen women who refused to buy a pipe for the husband unless it cost ten dollars, and men who pay too much for hair tonic. In particular it is difficult to spread the plain truth that one can these days hear for nothing a concert almost as good as money can purchase entry to, or see a play of genuine merit for the price of two packages of cigarettes. Yet all this has really come to pass with government sponsorship of the arts as a means to relieve unemployment. Other endowed performances are likewise excellent. For example, the margin which separates the orchestra conducted by David Mannes at New York's Metropolitan Museum from the Philharmonic is so slight that much more than an elementary knowledge of music is required to detect it. Elsewhere one may witness conductors, young and old, play fascinating programs to virtually empty houses. It is a great pity, because if the educated public really attended to the matter it could select its own geniuses and future worthies instead of relying upon very commercial agencies. Youth is struggling for a foothold on all these stages—a youth often enamored of art in a sense fairly alien to the United States, and anxious to do something far more "important" than making a living. Even were the art less striking, the mere enthusiasm is worth seeing.

Art and Government

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# IS SPAIN WITH THE LOYALISTS?

By E. R. PINEDA

"AMERICANS," the present Spanish Ambassador would remark when lecturing at Columbia, "have no excuse for not being the most educated people in the world. Look at the sums they spend on schools and libraries." His Excellency's observation may well serve as an introduction, for doubtless this discussion must necessarily be referred to the general condition of modern education.

Several distinguished writers, among them Messrs. Kluckhohn and Duranty of the *Times,* Mr. Fischer of the *Nation,* General Hugh S. Johnson and recently Malraux, a distinguished French novelist, and Mr. George Seldes, writing in the New York *Post,* have been telling us either explicitly or by implication that the Spanish people as a whole is with the Loyalists, as they choose to call them; that the Rebels cannot possibly conquer Spain; that even admitting they would defeat the Loyalists, the Spanish people would eventually rise against their oppressors. Mr. Seldes, whose articles deserve special mention, has brought forth statistics, which undoubtedly in his opinion prove mathematically that the immense majority is against "Fascism."

I should like, presumptuously as it may seem, to discuss the propositions of these writers with references to the Spanish *mores,* for the little work I have done in statistics inclines me to hold they have scant probative value. There is no safety in numbers. Figures, especially Spanish figures, as anyone acquainted with Spanish culture will agree, may be alluring but they are deceptive.

It is not unreasonable to suppose that the various statistics showing the strength of the Spanish trade unions have been slightly puffed up. Besides, as even a cursory study of the press dispatches would bring out, the so-called labor unions are in a constant state of flux so that Mr. Seldes's figures, admitting they are accurate this month, would no longer be so the next. The element of coercion, moreover, particularly strong in Spanish trade-unionism, is also general in a revolution. Mr. Seldes's tabulations, therefore, might at best show how many people were forced to join the various unions.

Statistics, then, may be summarily dismissed. The problem should be approached from another angle, and it might be well to turn first to His Excellency's reflections on education.

Educational outlays in America, as Ambassador De los Ríos observed, are large, returns, small. After studying at several universities (including Harvard and Columbia) and teaching for some ten years at a few others, I must incline to agree with His Excellency. The modern university turns out every year, as someone has said, more and more graduates who know more and more of less and less. Certainly it does not generally foster any perspective, whether esthetic, moral or intellectual. Devoid of universality, the modern university has contributed a generous share in hastening the cultural fragmentation of the modern age.

The articles being written on Spain at present reflect the bankruptcy of education. In the current reviews and magazines I have seen very little understanding of the present Civil War in Spain. People who are writing on the subject seem to find no connection between the Spanish revolution and revolutions in general; between the Spanish present and the past; between the revolution and Spanish literature.

It is not astonishing that those who are writing on Spain should show such an imperfect knowledge of Spanish literature. The study of languages is moribund. I have come again and again upon foreign books that have not been taken out of the university libraries for years. Working in the stocks, I have found time and again whole shelves of foreign books resting undisturbed in their dust. The modern intellectual and educator is more often than not a one-language man.

The people who are writing and lecturing on Spain today incline often to view the Spanish Civil War in the light of a naive childish philosophy of force and a shallow Marxist interpretation of history. Their articles and lectures are impressionistic and evince a childish, quantitative attitude of mind. Such superficiality is inexcusable, for surely there are excellent works today, found in all the large American libraries, where one may well read up on Spanish history, on Spanish literature, sociology and linguistics, which now and then might be consulted with profit and might throw interesting light on the Spanish mind.

A study of revolutions, however cursory, would be profitable. Surely if the Spanish Civil War is indeed a revolution, it should have a good deal in common with other revolutions. A consideration of the French Revolution, to take a classical example, would teach us that revolutions are usually the work of small, militant minorities. It would also show us—and on this point I found myself in accord with my late professor of sociology (Giddings)—that, at least since Louis XIV's day, revolutions have gone through the same evolutionary cycle: coup d'état by the bourgeoisie,

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mob rule, dictatorship. An inquiry, then, into revolutions in general would clear a number of points. It should serve as a guide and prevent the thoughtful student from going off into side issues or falling into pitfalls.

Can anyone deny now that atrocities have been committed in Spain? A little perspective, a little intelligence might spare us from the ridicule and, I believe, attendant loss of prestige, attached to well-intentioned but useless efforts in salvaging "Spanish democracy." It is, for the time being, liquidated, dead. No progressive educator, no middle-class reformer, no non-conformist theologian, no bishop can call it to life.

Much has been made by some writers of economic factors, too much, in fact. That in some parts of Spain, at least, grave economic problems are to be found, no one would deny, but because they exist a thoughtful student should not conclude that they control the reactions of the inhabitants. Spaniards have too much personality, they are too liberty-loving to become economic automata so easily.

Is it not true, moreover, as a general proposition, that economic values are conditioned and even determined by social values? Pork, to give an illustration, contains food value and hence commands a good price on the market, but it is worthless in a Jewish community. Coffins too are indispensable, for the living, that is. The marked improvement in the public health of England, for instance, may be traced to the general use of coffins toward the end of the seventeenth century. Being a necessity of life, then, they represent economic value and are sold throughout the world, except among the Parsees, whose religious ideas preclude the inhumation of the dead.

There is probably no region in Spain where the plight of the peasants is worse than in Andalusia. The landed estates are enormous. The aristocracy has monopolized the land. And yet Andalusia has been easily won over to the Rebels.

Revolution and civil war, therefore, seem to be much more than purely material values and resources, be they economic or military, to be explained in terms of Marxist doctrine or the philosophy of force. At the time of the French Revolution, a young officer, if we are to believe the Marquise de la Rochejaquelein, was astounded when he questioned the Vendeans to learn that they had no general and that they seized powder and arms from the Blues. The Vendeans were disorganized and lacked arms and ammunition, but there was something in their philosophy of life, something in their *mores*, that gave them the will to have the necessities of war and they managed to lead the Blues a merry dance.

To understand the Spanish Civil War, then, it would be well to study, however briefly, the Spanish outlook on life, the *mores*. With a little observation and reflection a few homely incidents would give us an insight into the Spanish mind.

We are supposedly traveling in Spain. We come upon a little girl playing on the public square, exercising at the same time motherly supervision upon a younger brother. "What is your name?" we might ask her, to engage her in conversation. As likely as not, she will reply: "María." Her reply may not be so concise. On her own initiative she may give us the customary answer, or else it may be a grown-up that will volunteer a little coaching and eventually we shall hear the full reply: "María, para servir a Dios y a usted" (Mary, at God's service and yours). Like the little virgin mother, to be found anywhere in Spain, most Spanish women I know bear the name of Mary: María de la Soledad, for Our Lady of Solicitude; María de los Mercedes, for Our Lady of Mercy; and so forth. Rightly so, for if Mary is the Saviour's Mother she should of course be the pattern for Spanish womanhood and her name should be the fairest a woman may bear.

Again let us imagine we are in Spain. A stranger wanders into the big courtyard of our boarding-house and tries to attract somebody's attention. Will he call out, "Good-morning," or "Hello"? Not likely. He will probably cry, "Hail Mary, full of grace," to give the English equivalent. And our landlady will doubtless answer, "Conceived without sin, what do you want?"

To examine the same question from a different angle, the death rate from childbirth seems to be exceedingly low in the Spanish-speaking countries, although doubtless a general knowledge of hygiene is not as widespread or scientific in them as in other parts of the world. My explanation for this puzzling phenomenon is again the *mores*. Although Spanish women are sternly brought up and lead cloistered lives, it is amazing how much they know about pre-natal care and pregnancy. Even young girls possess an amazing knowledge of midwifery, and doubtless it would be difficult to find in Spain a girl of eighteen or older who has not been present at a "confinement." Mark the word! Do you see its preposterousness, the middle-class respectability, the prudery it connotes? A philological study of this word would throw a flood of light upon English and Spanish cultures. There is no such word in Spanish, of course, nor logically, the attitude of mind that goes with it. Any thoughtful student of European culture would just know that the word "confinement," as anyone can ascertain for himself, came into use since the Reformation. When England was Catholic, as Spain is today, the corresponding term—and of course, one would expect it—was "Our Lady's Bonds."

The Catholicity of the Spanish mind is all-pervasive. I was talking years ago with a young Spanish American, who certainly by no stretch of

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the imagination could have been described as a practical or even lukewarm Catholic. The conversation somehow drifted to the subject of marriage. "A man of honor," my interlocutor assured me with true Spanish vehemence, "if he finds his bride has been mixed up in any scandal can do only one thing—send her home." I was amazed at the harshness of his code. Certainly in his case it would have violated even the elementary reciprocity of the homely saying: What is sauce for the goose is sauce for the gander.

As I reflect on his words, however, my amazement grows, at something else. Surely I found myself at the time in the presence of a theologian, of a mystic, who despite his waywardness and warped outlook expounded before me, after his fashion, to be sure, the doctrine of the Immaculate Conception!

In my courses in Spanish literature I have naturally come upon this aspect of Spanish life again and again. In fact, I have to tell my classes, apologetically, lest I might be accused of using the lecture hall for propaganda, that the study of Spanish literature, unless it is very shallow and misleading, must ultimately lead to a discussion of Catholic thought.

That Catholicism in Spain transcends private life and finds expression in politics and history no one can deny. Indeed, it was Catholic thought that informed ultimately the exploration and settlement of the New World, as the incredulous may easily ascertain by reading but De Victoria's "De Indiis et de jure belli" (in the collection of classics of international law published by the Carnegie Foundation). Again, it was Catholicism that drove back the Napoleonic invasion of Spain.

Nor can it be maintained that Spanish Catholicism is a thing of the past; that Spain, to quote President Azaña's words, "is no longer Catholic." Spain is still Catholic, the anti-clerical President's words to the contrary notwithstanding. The press dispatches, even the illustrations coming from Spain, all attest to the fervor of the large crowds that flock to the first religious services held whenever a town falls to the Rebels. Spanish Catholicism is alive today. In fact, a great religious revival is sweeping Spain, as one may gather from no other evidence than the dispatch printed in the New York *Times* of August 30, 1936 (Section 1, page 31, column 6), containing a report from the Vatican, for the reaction against secularism is already discernible in various parts of the world.

To be sure in Málaga there were to be seen plenty of red neckties, red handkerchiefs, red aprons, red flags. It was all protective coloring, discarded at once after the fall of the city to General Queipo de Llano's forces. Catholicism in Spain, with a tradition of nearly two thousand years, cannot be readily effaced. It is part and parcel of Spanish life, it is a growth of the soil, it is fused and strengthened with localism over the length and breadth of the land.

A press dispatch last summer described the bombing of Avila by a Loyalist plane. The account may be discounted, but it will serve as an illustration. According to the reports, the townspeople, instead of taking to cover, came out upon the public square and danced in a spirit of bravado. Had I been present, I know I would have joined in the reported dancing. Avila was the home of Saint John of the Cross, poet and mystic, but it is especially sacred to Saint Teresa of Jesus, famous as a writer, as a woman, as a saint. With such patron saints to be protected by and to show one's loyalty to, there was only one thing the townspeople could do—dance, as an expression of contempt and defiance for the Marxist bombs dropping overhead.

Hence the defenses of Avila are not its massive walls, twenty feet thick in places. Its real bulwarks are the twin tutelary spirits, John and Teresa. Similarly, throughout Spain, the true strength of the Rebels, if the friends of Spanish democracy will allow me to say so, is spiritual. It is the deep-rooted omnipresence of Catholicism, expressed as religion or as custom.

For surely, everyone will admit today that the Rebels are especially sympathetic to the Church. And, by this token, can anyone deny the anticlericalism of the Loyalists? Clearly the evidence is abundant and conclusive: witness the wholesale burning of churches, the Loyalists' anticlerical posters and editorials.

But let us consider the question, not from an impressionist point of view, but sensibly, intelligently, regarding it in its true perspective. Is there any anticlericalism in the modern world, let us say, in Turkey, in Germany, in Russia, in Mexico? It is unquestionably true that revolutions, at least since the French, have been markedly anticlerical and antireligious.

The immense majority in Spain is with Franco despite statistical calculations, despite the reports of experts and the observations of distinguished writers and correspondents, as developments will eventually show, for the strength and universality of Catholicism in Spain are determining factors in Spanish life.

Nor, indeed, am I the only one to see the quintessentially Catholic nature of Spanish culture. A modern Spanish writer, well regarded by Spaniards and foreigners, among them Havelock Ellis, has observed: "Spain is fused with her religious ideal. No matter how many fanatics may strive to de-Catholicize her, they will only succeed in scratching a little on the bark of the nation."

By the way, eminent correspondents, distinguished writers, do you know what author I have in mind? Have you read his thoughtful little work? Do you understand it? I have my doubts.

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# WHAT IS INTERNATIONAL LAW?

By JOHANNES MATTERN

SOME of those living today remember the great hopes which were raised among men of good-will by the conventions of the Hague Conferences of 1899 and 1907—conventions which provided for the mitigation of the rigors of warfare, the peaceful settlement of international disputes, and the Permanent Court of Arbitration. They remember also the shattering of these hopes in the failure to submit to peaceful settlement the issues leading to the World War and the lawless behavior of both sides during the war. Many more remember the still greater expectations aroused by the creation of the League of Nations at the close of the World War. They are today conscious of the frustration of these greater expectations by the very members of the League in control of that institution.

On the one hand, we witness an apparent willingness to establish effective methods for the peaceful settlement of international disputes and to define and agree to specific rules of conduct in peace and war. On the other hand, we are confronted with the persistent refusal to submit to peaceful settlement precisely those issues which usually lead to war—and, once war has come, with the universal disregard of the rules designed and agreed upon for the conduct of hostilities.

Which, therefore, is the real international law? That embodied in conventions and treaties and institutions for their enforcement, or that manifested in their evasion, violation and emasculation?

War as a method of settling disputes between nations is apparently as old as human political association. Almost equally old are the attempts to define and agree to rules for making war, for conducting hostilities, for making peace, for settling disputes by methods other than war, and for conducting the every-day relations of nations in times of peace. The ancient empires of Asia, the ancient Hebrews, Greeks and Romans had such rules, based on the assumption of good faith on the part of the contracting parties. But their experience differed not from that of our own day. In times of crises, rules and commitments were evaded and violated by all concerned, to be renewed, when the crisis abated, with the same solemnity and assumed good faith.

Then as today, intellectual leaders sought to bring about a greater degree of respect for and compliance with international commitments by an appeal to recognize these rules for the conduct of nations as part of the universal moral code of man, i. e., as part of the law of nature, established by the Creator and acknowledged by human reason.

When Rome reduced many of the independent states to the condition of subject provinces, there developed a new kind of law of nations. The Roman Peace, in theory at least, abolished war and with war the international rules pertaining to war. However, there now arose the need for rules suitable for the peaceful settlement of disputes between the various elements of the Empire. A newly created Roman official, the *praetor peregrinus,* applied law to the foreign elements of the Empire. The law applied consisted of the legal norms in which the law of Rome and that of the subject peoples agreed, and, where this did not suffice, common principles derived by reason from the law of nature. The issues calling for settlement by this new judicial procedure arose chiefly from commercial and trade relations. The same law was applied to commercial and trade relations also with the independent states outside of the Roman Empire. Thus developed what the Roman lawyers termed the *jus gentium,* the law of nations, as a kind of international civic or private law distinguished from the older public international law. In the course of time this private law of nations became fused with the older public international law, and the two thus fused furnished the greatly enlarged subject matter of medieval and modern international law.

With the recognition of Christianity by the Roman State the development of international law centered upon a new phase. The Christian Church assumed the right to determine the standards of moral conduct and became the supreme interpreter of natural law, just as among the pre-Christian Greeks and Romans, human reason had been recognized as such. The Church held that natural law, thus interpreted by its authority, was applicable to subjects and rulers alike. It was held to apply to rulers in their relations to subjects and in their relations to each other, i. e., in international relations.

In 364, the permanent division of the realm into the Empire of the West with Rome as its center and the Empire of the East with Byzantium as its capital, left the Papacy as the sole agency of unity and common authority in what once was the great Roman Empire. A little more than a hundred years later the last Emperor of the West acknowledged the futility of his pretensions to political control by an act of formal abdication. With the sanction of the Church the Emperors of the East now proceeded to rule over both East and West, with the Roman pontiffs frequently acting as arbiters in disputes and interceding with

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barbarian invaders for less onerous terms of peace. This joint rulership of the Christian world by the Popes and the Emperors of the East was terminated by the religious schism of the Church of the East. The Roman Church then assumed for the time being both spiritual and political authority in the West. By force of circumstances Popes, bishops and priests became temporal magistrates within their respective spiritual jurisdictions.

In the meantime a new aspirant to political power had arisen in the West. The Franks, a German tribe, had conquered Gaul and extended their kingdom over most of the German tribes. They accepted Christianity and acknowledged the Popes as the supreme moral authority of the West and as the political rulers of the regions in the immediate vicinity of Rome. In return the Papacy formally bestowed upon Charlemagne the title of Emperor of the West, i. e., nominally at least, of all Christian nations of the West. But the political power of the Frankish Kingdom declined and the German Kingdom in 919 became an aspirant for political supremacy. In 926, King Otto I of Germany was formally crowned by Pope John XII as Emperor of the Holy Roman Empire, a title retained by Otto's successors until 1806.

In theory, then, there existed once more a society of Christian nations of the West, which acknowledged the joint sovereignty of Popes and emperors and which accepted the law of nature, interpreted by the Church, as the standard for the conduct of subjects, rulers and nations.

But to assert this joint sovereignty over the national units of the West was one thing, to enforce and maintain it soon proved to be another matter. During the centuries of migrations and dislocations of racial units, the conception of central authority largely disappeared. The strong learned to rely upon themselves and upon the support of whatever personal following they could command. Thus a new political relationship developed, built upon a personal contractual basis, the feudal hierarchy of liege relation between vassal and lord, lord and king, kings and emperor. In theory every vassal of every lord was also in liege relation to his king; and vassals, lords and kings acknowledged the feudal overlordship of the emperor. The basis of this hierarchical relation was one of service for the mutual protection of their respective security. In practise the greatest degree of security was obtained in local and national service. In fact, the emperor never succeeded in establishing recognition of his overlordship over the national units in England, France, Spain, and vainly struggled to do so in Italy. Even the German princely lords recognized him only as the "first among equals."

Another disturbing factor in the harmony of the whole was the dual character of the higher clergy as bishops and abbots of the Church and as liege lords of kings and emperor. The Pope claimed the right to appoint and depose them in their capacity of clerics; kings and emperor claimed the same right considering them in their feudal relation. In the conflict which ensued, the Popes and their learned protagonists asserted the divine right of the spiritual authority to control the conduct of the temporal rulers. Emperor and kings and their learned supporters asserted the equally divine right of the temporal authority to resist interference by the spiritual authority in the political affairs of their respective realms. Thus was born the doctrine of the divine right of kings and also the doctrine of national sovereignty, which posits the right of each national unit to transact its political affairs free from outside interference, including that of the Church of Rome.

This development was hastened by the appearance of religious dissensions in various national groups. In England the Reformation led to the establishment of a national church rejecting the spiritual supremacy of the Pope. The attempt of some of the German principalities to follow the example of England led to opposition by the Emperor and the Catholic princes and to a general European war of thirty years' duration. As a result of this war the national states of Europe and the principalities of Germany secured formal recognition of their sovereign status, and the Empire was reduced to a league of independent states. The supremacy of the Pope was recognized by these sovereign states solely in spiritual affairs and that only to the extent to which the population of these states had retained Christianity in the form approved by the Roman Church.

What did all this signify for international law? It meant that natural law, as far as it was accepted as the basis of national law, was now interpreted by the political rulers of the sovereign states, and that the place formerly held by the Papacy as the generally recognized arbiter of international disputes and as the lawgiver for princes and nations in their relations with each other, was now assumed by laymen positing natural law as interpreted by them for the guidance of rulers and nations. It meant, in addition, that international conferences of the representatives of rulers and nations undertook to apply natural law thus interpreted in the form of positive rules of international conduct for rulers and nations concerned. The peace conventions of the Treaty of 1648 at the end of the Thirty Years' War and those of the Congress of Vienna of 1815 at the close of the Napoleonic wars, were outstanding examples of the new procedure. The formal treaty provisions elaborated and signed by the contracting parties were considered as the international rules by which the European princes and nations were to be guided in the future.

*(This article will be concluded next week.)*

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# THE ANATOMY OF THEFT

By JOHN P. McCAFFREY

IT is hard to treat of theft independently of the economic background of the offender. Someone has said with a good deal of truth that society has as much crime as it deserves. The idea is that if society neglects its subjects and tolerates conditions that are bad the results are directly chargeable to that neglect. It seems to be true that most of our thieves are poor men. Occasionally a banker or broker drifts into conflict with the law, but they are the exceptions. Good economic conditions cannot eliminate stealing, but they would in great part remove the temptation to steal.

If the enforcement of the encyclicals of Leo XIII and Pius XI created a more equitable distribution of wealth, if men could find work, if they were paid an honest living wage, if the control of wealth passed from the hands of the few into broader avenues of free flowing money and credit, we would not have the crowded prisons of today. Social justice would eliminate injustice and cut down the protection of property rights because a wide sense of responsibility would obtain. Very few good mechanics who earn a good wage are found in prison. The men who steal are mainly poor and come from the laboring class or the field of the untrained, unskilled vocations.

Theft is the unlawful taking of something of some value against the will of the owner. In order to steal there must be something of value to steal and that is the nub of the question. Since it is of value the rightful owner is usually unwilling to relinquish his right. Theft is a violation of right and presumes the right to own private property. The abolition of private property in the Soviet régime has cut down stealing. If no one has private property, whatever stealing is done is from the State. The reason we have so much stealing in our land is because we have so much to steal.

The further matter of the instinct to acquire comes into the picture. People have things to steal because they acquire them and the reason why the thief steals is because he also has this instinct to acquire. The instinct to acquire leads us to gather to ourselves things that we think are good for us. We need certain things for life: food, shelter and clothing. We need other things as well. The social scheme has made money the simplest way to secure these things. If money had no value no one would steal it. The thief would take what he found of value as he did in the older civilizations. Then he stole cattle, grain for food, clothing and whatever else had value.

The thief is, of course, essentially a realist. He steals money today not because money holds some strange fascination but because money buys the things he wants. Realist that he is, his values are the old three: wine, women and a good time. Most thieves squander their gain and it goes mainly for gross sense gratification. Seldom do they save any of their loot for lean times. Seldom do they envision capture and prison. They are going to escape. Their ego is inflated enough to lure them to their inevitable fall. In round figures 70 percent of the men in prison stole; 70 percent of our crimes grew out of the unlawful taking of another's property. Let us look a little more closely at the thief to see what is the motivation of the crime.

There are many ways of stealing. Robbery is stealing with force in open attack on the person who owns or guards the property. Robbers go after money or jewelry or other valuables such as silks and furs. The last ten years saw the peak of robbery in this country. Lately society has thrown up barricades of protection against the robber.

Burglary is stealing by breaking and force, but generally in the absence of the owner or guardian. There is not the open personal attack that marks robbery. Stealth and guile characterize the burglar. He may not have the boldness of the robber but whatever craftmanship is found in stealing is supplied by the burglar. As robbery tends to decline, burglary is due for a rise and the next ten years will see an era of burglary in crime.

Both robbery and burglary are types of larceny, but larceny may be had when neither robbery nor burglary is committed. If the larceny is of property over $100 the crime is styled grand larceny; if under $100, petty larceny. Pocketpicking is fingered larceny from the person. Forgery is pen and ink stealing by deceit. There are many shady business deals that are prosecutable on the basis of larceny in the loss of money.

Some critics have said that society protects property too much, much more than it protects persons. The law seems property conscious, not person conscious; but we must not forget that society passed its laws after the fact of violated property right, not before. All the ingenuity of the criminal world is centered on getting the "dough." Society has struck back whenever a particular crisis threatened with a barricade of severe laws; for example, the Baumes Laws in New York State, to meet the emergency. The real criticism is not on society protecting itself but

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on society tolerating a great deal of injustice in other ways occasioning opportunity for theft and justifying theft in the eyes of the thief.

There are two classes of thieves: the professional and the accidental offender. The professional thief is found in all classes of stealing. The robbers, burglars, auto thieves and pickpockets predominate. The mental slant of the professional thief is: "only suckers work"; "only fools work"; "never give a sucker a break." They think that they are the only wise ones; the world owes them a living, and that living is stealing.

There is a further division of thieves based upon their intelligence. Those who are educated specialize in grand larceny, embezzlement and forgery. They have greater opportunity to steal without using force. Their methods are subtle and when convicted their sentences are much shorter. The ignorant thieves go in for robbery and burglary and the cruder forms of larceny. The reason for this is simple; they have not the opportunity to steal in other ways.

The accidental offender is usually caught in some web of circumstances: drink, stock gambling, fast women. The accidental robber or burglar may be the victim of his poor environment, his poverty or other problems, the unequal social struggle, inability to get work, the treadmill work of a white color job, and the blank wall of starvation wages. He is reclaimable. The star of hope shines for all of them in spite of prison and society's severity, but the professional thief is always a problem. His peculiar mental slant must be revised and this is a hard job. His only hope is a real religious conversion and reformative education. This is society's great task: the rehabilitation of the professional thief.

Much has been written about the psychopathic thief. There are such. Dr. Glueck psychoanalyzed the shoplifter who is commonly the psychopathic kleptomaniac and found that the impulse to steal was a compensation for a suppression. The kleptomaniac in the Freudian analysis is one who suppresses a sex desire to fondle and possess someone outside of his possibility. This suppression rebounds when the kleptomaniac is in Macy's and his or her hand goes out to touch and possess a silk gown or watch. I do not believe much in this theory. Why do these kleptomaniacs alway pick up something valuable? Why does this urge hit them only when in a store? Why does it go out so rationally to things of value? Kleptomaniacs do not steal pots and pans or tacks. The object stolen usually is valuable. The instinct to acquire is the truer explanation. The fact that many psychopathics are wealthy and do not need to steal does not make them psychopathic. Most of them are selfish and dominated by an inordinate impulse to take, based on the instinct to acquire. Their stealing is too rational to be psychopathic. There is, however, a true psychopathic thief: generally a lone burglar who gets a thrill out of stealing and who often steals for this motive alone.

I have met many and tried to get at the bottom of their impulses. A great many of them are subjects for psychoanalysis. They steal for the sake of a thrill and this thrill is akin to the satisfaction of the arsonists. It is hard to get at and analyze, but they are similar to the psychopathic arsonists who according to the Freudians get a sexual satisfaction out of watching a burning building. These burglars operate alone; prowl houses at night; steal things both valuable and not; and are definitely psychopathic. They are hard to cure and become chronic offenders. When one gets to know them he can almost infallibly pick them out by their physical makeup. Many are intelligent and have behind a long trail of crimes before capture. They are not devoid of the instinct to acquire, but the dominant motive in their personality is the queer twist that is behind their stealing. This is the only class of true psychopathic thieves. All others are rational thieves. They steal to acquire. They choose and plan. They are realists to the last degree. This covers the whole field with the exception of the lone prowling burglar who is the one variant and whose thievery is thrill seeking and only partially rational. Clever lawyers in defending thieves seldom raise the cry of insanity except for the rich shoplifters. The reason is because most thieves are sane though poor. Theft is the most rational of all crimes.

The figures of admission to Sing Sing Prison for the last fiscal years of 1934-1935 and 1935-1936 are interesting from the point of comparison between crimes against person and crimes against property.

| *Crimes against Person* | *1934-35* | | *1935-36* |
|---|---|---|---|
| Assault | 132 | | 81 |
| Manslaughter | 99 | | 49 |
| Murder | 40 | | 44 |
| Rape | 18 | and Sex Crimes | 61 |
| | | Abandonment | 4 |
| Total | 289 | | 239 |

| *Crimes against Property* | *1934-35* | | *1935-36* |
|---|---|---|---|
| Arson | 18 | | 20 |
| Burglary | 181 | | 242 |
| Extortion | 30 | | 13 |
| Forgery | 36 | | 37 |
| Grand Larceny | 247 | | 238 |
| Possessing Burglars' Tools | 27 | | 32 |
| Robbery | 408 | | 245 |
| | | Rec. Stolen Property | 38 |
| | | Miscellaneous | 35 |
| Total | 947 | | 900 |

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There is a general ratio of crimes against property of between 60 and 70 percent of the total crimes. The crimes against persons ran from 30 to 40 percent of the total.

The conclusions to be drawn from the figures are: (1) that more crimes against property take place; (2) that our laws protect property more than person.

Both of these conclusions I believe are valid. The number of crimes against property also point to the fact that economic conditions have a great deal to do with the motivation of theft. Poverty and the lack of the things essential for life do set the scene for stealing. While these conditions do not force a man to steal, and granting that most poor people are honest and that stalwart virtue flourishes in the slums, yet the economic factor must be considered the occasion of stealing. The solution of the problem is, first, building up the moral resistance of the offender. The Ten Commandments are still the greatest crime cure if known, accepted and obeyed. The next stage is the vocational training of the offender while in prison. If he is taught a real trade that he can work at outside, and if his economic possibilities improve, the battle is half won. The last and most important is the correction of the economic background. He must be able to find a job. That job must pay an honest living wage. Society must shoulder its part of the responsibility. Social justice and the prescriptions of the Popes on our economic ills must be realized.

If this is done, will stealing be eliminated? Sad to say it will not, but it will be cut down to a minimum. Moral rehabilitation, vocational training and education, and social justice point the way to a better life; socially, economically, and, of course, spiritually.

# A LAYMAN ANSWERS

By JOHN FARROW

RENEGADE priests have, as a peculiar species, long engaged my interest. Not that I know many but those I have met, besides inciting pity, never fail to capture my attention. For that matter any man, priest or not, who makes such a complete about-face as does he who renounces both Church and career, is bound to prove interesting study. One who has sworn to the solemn promises that preface entry into the Catholic priesthood cannot shed them lightly, for those vows were only permitted to be undertaken after years of preparation and study. No man is forced into that sacred profession and all are warned that a true vocation is needed. But of course, amongst the many who graduate annually from the seminaries there is certain to be found, however small, the unhappy minority, disappointed and disappointing; that is true in all forms of human society.

Ex-reverends can usually be classified as one of two types: those who really and sincerely have lost their faith, and the unfortunates whose overindulgence in one or another of the appetites has tyrannized them into becoming moral weaklings. I have read of but never have met any of the former. My experience has been with those of the second category, pathetic individuals, not infrequently dipsomaniacs, and invariably immersed in the despondencies of either bitterness or repentance.

The anonymous priest who is author of a defamatory article against the Church in a current magazine cannot, however, be classed as either of the two types mentioned. They at least, with the acknowledgment of their status, can be credited with some degree of honesty but he, lurking behind the shield of a *nom-de-plume* is, in my opinion, guilty of the foulest kind of cowardice: accusing, maligning and insulting that institution which he presumably is yet serving (!), whose authority he, under his true name, is pretending to accept. And which, apart from his journalistic sallies, is undoubtedly his main source of support.

The bitter article which this strange churchman has authored commences with a few paragraphs, childishly interspersed with scattered "hells" and "damns" meant, it is supposed, to denote the sturdiness of his independent, if anonymous, manhood, and dealing with personal experiences that claim a spirit of anticlericalism is on the increase in this country. This is a statement so patently in error I shall not waste many words upon it. One does not have to be very old to remember those times when a very active and by no means silent portion of the population regarded a Catholic priest as being a sinister individual engaged on dark and mysterious missions from Rome. It is not so long back that many a good Protestant firmly believed in fantastic tales of orgies behind convent walls.

Those times, however, have happily disappeared and with a speed never before equaled in Church history. Knowledge and friendship have dispelled bigotry and antagonism. During the late illness of the Holy Father prayers were offered in some Protestant churches for the well-being of a Pope. When the Most Reverend

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John J. Cantwell was elevated to archepiscopal rank it was not only the Catholics of his province who met to congratulate him. Attending that meeting were the Protestant Mayor of the city, the Anglican Bishop, a famous Jewish Rabbi, and many others of varying creeds and classes, including representative labor leaders. Quite recently a distinguished American Admiral, stanch member of a Protestant persuasion, told me he preferred Catholic priests as chaplains on his ships "because, somehow or other, they got closer to the men."

After underquoting (which sometimes is as bad as misquoting) a learned Jesuit, the detractor proceeds to hold up the tragedy of modern Spain as an example of the Church's decay. He forgets to mention those countries, of which Poland and Ireland are notable examples, whose very existence as national unities is due to their adherence, in the face of centuries of persecution and oppression, to the faith of their fathers.

". . . The poor no longer ring our doorbells," he quotes another priest (also, alas, anonymous) as saying. When I read those words I could not but remember the many parish priests I know, leading wretched lives in miserably poor communities, yet content because of the esteem and affection their flocks hold for them. And as I think of these beloved men I suspect that perhaps something is wrong with the manner with which Mr. Whiffin and his friend must answer their doorbells.

He talks of rich priests. There he has the better of me for I have never met any, save those who were rich in charity and understanding. He is indignant because a newly built seminary, as a modern school, is equipped with the necessary number of shower baths! He sneers at "American bishops and their golden telephones." Perhaps he has a closer acquaintance with the hierarchy than myself so I shall not term such a preposterous claim as sheer nonsense. Indeed there may be a gold telephone in some episcopal residence, a possibility that I should not regard as a great crime, for one of the embarrassments of high public position is the procession of gifts, sometimes valuable, sometimes not, emanating from those of lesser rank. Rich Catholics with perhaps more wealth than taste oftentimes do thrust costly offerings upon prelates. But these in time are converted to church use. Let Mr. Whiffin learn a lesson from a high dignitary just deceased. Cardinal Maurin, Archbishop of Lyons, left an estate of a total value of less than a thousand francs. In his will he wrote: "I declare that I die in the faith of my baptism and of my priesthood. . . . I have left nothing or nearly nothing. The priest gives himself to souls, the parish priest to his parishioners; the bishop to his priests, to the Faith and to the works of his diocese. I have therefore given all as I received it. . . ."

Amongst other fantastic charges our anonymous cleric also states that the priesthood, as a class, tried to stampede their parishioners into an anti-Roosevelt vote at the last elections. Now I was in the United States during that period. I listened to my share of sermons. I conversed with many priests. I read many Catholic journals. But nowhere did I gather the impression that it was a united Church policy to be opposed to the President. Some priests were, but some just as emphatically were not. There were divided opinions and healthy debate, as was only natural, amongst both clergy and Catholic press.

I am sure we can take the word of the editor of the *Forum* that Mr. Whiffin is actually a priest but it is hard to believe that any man privileged to administer the sacraments could write: ". . . The *pièce de résistance* was a fragment of dead bone known as a relic. Ah, how we played up these devotions. . . ." After painting an impressive picture of the luxury of a priest's life in America he turns to the missionaries and it is then the accusations become positive calumny. He declares they live an even more comfortable life than their brethren at home. This direct and ugly untruth I cannot allow to pass for I have seen and marvelled at the self-sacrifice endured by missionaries in various parts of the world: men, and women too, in distant leprosariums cheerfully working at tasks so revolting that I hesitate to offer description in these pages; heroic souls accomplishing prodigious feats of labor and bravery that were certainly inspired by something higher than hopes of mere material reward. Martyrdom is not only a possession of the past; there are martyrs laboring and dying for the Church today as, no doubt, they will labor and die for the Church of the future.

He deplores the lavishness of an Eucharistic congress and has the ignorance to infer that it was entertainment "put on by Cardinal Mundelein" for other cardinals. Need this embittered cleric be reminded that such a gathering is a celebration by all Catholics in honor of their King of Kings? Does he object to pageantry which is the historical heritage of the most ancient of institutions? He forgets or ignores the fact that the Church which he has the effrontery to "warn," consists not of the priesthood alone but also of the laity. These he depicts as dull, unthinking clods, led by purse-fat hypocrites.

But I do not think he really believes us to be the fools he makes us out to be, amiable subjects for any deception as long as it is imposed by a Roman collar.

That, perhaps, is one of the reasons why his *sub rosa* reverence so carefully preserves his anonymity.

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# THE SPANISH INQUISITION

By MARIE R. MADDEN

IN "The Chuetas of Majorca"* Dr. Braunstein presents a study of the Spanish Inquisition and its procedure with the conversos of Majorca based upon a number of original documents in the archives of Barcelona and Madrid, many of which are so detailed as to deserve the designation of case studies. The printed sources consulted are of unequal value, including such worthless works as those of Llorente, partizan authors such as Prescott and Hume, and such superficial studies of Spain as Madariaga presents side by side with the scholarly Altamira y Crevea, Tanon, Fidel Fita and Vacandard (though not the French original). Dr. Braunstein's own scholarship calls attention to exaggerations of Henry Charles Lea and to the prevarications of Llorente but he has omitted to list such important studies as those of Monsignor Douais (though he is mentioned in a note), and Vidal on the Inquisition in Southern France while the equally important Gui is only quoted from Lea. Omitted also are the sixteenth-century valuable studies for Spain: such as the "Directorium Inquisitorium" of Nicolas Eymeric, the "Summa de Ecclesia" of Juan de Torquemada, the "Tractatus contra haereticam pravitatem" of Gonzalo de Villadiego, the "De justa haereticorum punitione" of Alfonso de Castro, the "De Catholicis institutionibus" of Diego Simancas, and Suarez's treatises. It is always of interest to check Altamira with Ballesteros.

I think also that Dr. Braunstein would have changed several of his statements if he had consulted the "Dictionnaire de théologie catholique" for a more precise use of Catholic terminology. For instance, the whole first paragraph on page 1 uses the terms "power of the Church," "authority of the Church" and "heretic" in a far looser sense than theologians of the Church permit. The Catholic accepts both Old and New Testament as inspired and as containing revealed truth, but the authority of the Church founded by Jesus Christ comes from God. The authority which she exercises on earth is a certain participation in the Divine authority. Saint Paul says all authority is from God. This the Church accepts not only because Saint Paul says it and it is recorded in the New Testament but because what Saint Paul says is true, an important distinction. Also the idolater of the Old Testament was punished not because he worshiped "strange and foreign gods" but because he worshiped false gods. By the same token the heretic is not condemned merely because his views are contrary to those of the Church officially teaching but because his views are false.

Etymologically, of course, the word heresy denotes a choice and then the thing chosen. In this sense Saint Paul was described as a leader of the heresy of the Nazarene (Acts, xxiv, 5). Perhaps it was this which has led Dr. Braunstein to write: "In the first place, during those early centuries, Christianity itself was a heresy. It was therefore apologizing for its own existence when it declared that religion could not be forced, but that it was supremely a matter of the freedom of man's conscience" (page 3). But the technical meaning of heresy as summed up by Saint Thomas is a species of infidelity in men who having professed the faith of Christ corrupt its dogmas. In this corruption the choice makes the material of the heresy and assent to this deliberately and knowingly the sin and crime of heresy. We may therefore study heresy under three aspects: theological, moral and juridical. Under the first, heresy is that which directly and immediately is opposed to a doctrine contained in Revelation and proposed by the Church, the guardian and interpreter of that Revelation. Considered from the moral viewpoint it is a sin against faith and under the juridical it becomes a religious crime. Never does the Catholic or the Church apologize for existence or for holding the dogmas to be true. Nor does the Church hold that religion was beyond the realm of the free judgment of the individual (page 7), or that religion cannot be forced. What is maintained is that faith is a gift from God and that assent to truth cannot be forced since man has free will. But this does not mean that the Church, then, is content to permit the error to flourish without taking means to guard the integrity of truth and men from error and the consequences of error. From the very beginning she has sought to develop and impose suitable sanctions for justice, sanctions sufficiently firm to curb the error and to defend the truth while at the same time guarding scrupulously the divinely given freedom of conscience and of the will not only for the heretic but for the one who accepts the truth as well.

It was upon the foundation of all these principles that the institution of the Inquisition was erected and approved by the Popes. Many of its critics concentrating upon its punitive (or sanctionist) methods neglect to notice the safeguards for conscience provided, and often, far too often, neglect to notice the right of protection belonging to those who choose freely and in conscience to uphold truth.

The reader of Dr. Braunstein's book will admire justly his scrupulous care and anxiety to treat the Inquisition and its ministers with justice and his determination to avoid recriminations and bias, but will also notice that he does not grasp quite clearly what is the nature and import of these above principles of the Inquisition and so leaves the reader rather in doubt as to what point his book is intended to make. He points out the distinctions to be kept in mind between the theory and practise of the Inquisition and the men who operated it. Institutions frequently suffer from the hands of those who administer them, but on the whole the weight of the evidence is in favor of the judges even as he presents it, though the impression is rather created that it is not.

He has selected for his study the conversos of Majorca (the converted Hebrews), a microcosm in which he expects to find the whole revealed, but he does not give enough detail to present the rounded picture of so extended an institution. As he points out, the function of a historian is not to pass judgment but to explain by demonstrating why. Therefore historical description becomes not solely a matter of documentation as a method

* *The Chuetas of Majorca: Conversos and the Inquisition of Majorca, by Baruch Braunstein. Columbia University Oriental Series, Volume XVIII. Scottdale, Pa.: Mennonite Publishing House.* $2.50.

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employed. It is well established that one of the main reasons for introducing the Inquisition into Spain was the problem of dealing with those who while accepting baptism and membership in the Catholic Church still professed in secret their former beliefs and practises. This applied particularly to the Mohammedans and Hebrews. Dr. Braunstein establishes beyond doubt that this was the case with the Majorca conversos, but he fails to explain why the Inquisition could not leave them in peace.

It was because of the problem of the peace of any society when there are present two opposite philosophies of life. Inevitably the social organization must follow the social philosophy, and if the society is not to remain the exclusive field for the adherents of one of the philosophies, then a modus vivendi must be adopted of mutual toleration and understanding. Whether this can be extended to include economic philosophies is a matter of grave doubt. As far as the concrete case went in Spain, this was the spear-head of action against the conversos and the Hebrews who remained such in religion, more readily understood because more directly experienced by the people. This point is not explored by Dr. Braunstein. Certainly as far as the mutual relations in Spain went, this much is undoubtedly clear from the evidence of the documents. The complaints fall under the general headings of evil customs, an inflexible social organization and refusal to accept either the Catholic religion or Catholic principles of social organization.

Adopting the principles outlined above and attempting to secure protection for the Spaniard and justice to both Spaniards and Hebrews, the leaders of Spanish society utilized about every device from legislation to segregation, force to persuasion, from the Inquisition to exile, with periods of doing nothing at all, as may be observed from a study of the Codes and the Acts of the Cortes. Popular feeling against the Hebrews was on the score of the practise of usury (complaints of which fill the proceedings of the fifteenth-century Cortes in particular), dominance in trade and commerce, their slaves and their oriental customs. Antagonistic philosophies of life and contrary social ideals added to the Spanish determination to be masters of Spain, engendered bitter and personal animosities making toleration difficult if not impossible. Neither side has a monopoly of blame. On the one hand the Hebrews were free to reject the logical implications of the Catholic theory on justice, and they did in great part; on the other hand, the Spaniards were free to choose vengeance rather than justice, and they did. Over this impasse the Inquisition strove to throw a bridge which would support a compromise. Historical research reveals that the Catholic Spaniard in his written law expressed a compromise of justice and charity that offered the least friction. It might have been maintained if many Spaniards had not forgotten Saint Augustine's warning on avarice and if many Hebrews in their turn had not forgotten their own law.

In particular a survey of the codes of the Inquisition reveal that these were essentially preventative in character and enjoined what today is considered so modern—the indeterminate sentence, the conditional sentence, and the search for causes, above all the fine and clear distinctions of responsibility involved by exploring the degree of intellect and understanding of the accused and the culpability of the will before sentence was pronounced.

In the discussion of the use of torture and the death penalty, Dr. Braunstein avoids exaggerations though here too it might be noted that what is hard, painful and difficult is not necessarily cruel and if the punishment offends emotions or feelings, this does not necessarily offend justice. On page 22, Dr. Braunstein appears to be confused as to the object of the Inquisition. The aim was to discover if the accused were a heretic, deliberately such or ignorantly holding heretical views, and for this of course a confession was necessary. It was not held, on the case evidence, that every means fair or foul were condoned to secure a confession. Nor does this explain the attitude toward torture. The rules and criticism of this were explicit. The model questioning submitted from Gui as quoted from Lea (pages 20-21) was not intended to "trap" the accused and to declare him guilty before proof but to ascertain truth and to guard against perjury and dissimulation.

A few other points should be noted. The "coordinated state" of Hitler's Germany is not "the medieval ideal of a unified state" (page 26, n. 89). The Christianitas of the Middle Ages was based on a social unity of the one baptism and redemption by Christ. The references for the enactments against the Hebrews in Spain omit direct references to the Codes of Law and the Acts of the Cortes (page 34, n. 123). The statement, "Moreover, the Catholic Church did not exert herself to educate the neophytes. Thus a strong inherited tradition uninfluenced by Catholic teaching made their adherence to their former faith almost inevitable," is very surprising, in view of the labors of Saint Vincent Ferrer, Talevera and Cisneros to mention only a few. It would have been useful to translate the Appendix IV, "The Indictment of the Conversos of Majorca." The chapter on the Jewish ceremonies of the conversos is of historical interest. It would seem that one more chapter could have been added to explain how the Chuetas, persistently holding to Hebrew practises up to the end of the eighteenth century, became "faithful Catholics quite ignorant of the Judaism for which they are made to suffer" (page 131).

## *Hill Fare*

Here on the stony hill
There's little root for crops
And little use to till.
But where the high crest stops
The sapphire sky begins
And pearly cloud-boats sail;
The glowing sumach wins
Firm foothold in the shale
And jeweled weeds run riot.
Who feels his body whole
With beauty for his diet,
Here finds and keeps his soul.

ANNE ABBOT DOVER.

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# Seven Days' Survey

*The Church.*—According to the 1937 "Official Catholic Directory," Catholics in the United States, including Alaska and Hawaii, number 20,959,134. During the past year converts numbered 62,062 and the total number of priests increased by 541. * * * Talking over the "Catholic Hour," May 9, Reverend R. A. McGowan declared that "in Catholic social teaching labor unions and employers' associations dealing together form a first and necessary means to the establishment of justice and industrial peace." * * * The N.C.W.C. reports that German-speaking minorities in Hungary, Rumania, Jugoslavia are voicing vigorous protests against the persecution of the Church in Germany and growing apart from their mother country on this account. Catholic publishers in various parts of the Reich who printed the Holy Father's encyclical on Germany have been forced to shut down until further notice. * * * Under the patronage of Bishop Maurice F. McAuliffe of Hartford arrangements are being made for 125 regular outdoor meetings in Connecticut conducted by the Catholic Campaigners for Christ under David Goldstein of Boston. * * * Reverend Andrew McGrath of LaConner, Wash., has organized a local civic committee to secure federal funds for the Swinomish Indians, a small tribe that is threatened with extinction because of tuberculosis and inadequate medical facilities. * * * The Administrative Panel of the Mexican Supreme Court ruled, May 5, that "political or other unlawful activity" of the clergy has nothing to do with the maximum number of priests allowed to officiate in each state according to the Federal Constitution. The court held that the percentage of Catholics must be the determining factor. * * * The Paulist station WLWL, only Catholic radio station on the Eastern seaboard, has announced that because of financial difficulties resulting from its limited schedule of fifteen and a half hours a week it is to be sold to a manufacturer. * * * A community of Anglican nuns at Vancouver, B. C., the Society of the Love of Jesus, has decided to enter the Church in a body. The community speak of the Anglican Archbishop de Pencier as "our truest, best and noblest friend" whose "sorrow is our sorrow," and express their confidence that "he would not have us act against our conscience, and even if he does not see eye to eye with us, yet we shall not go without his blessing and his prayers."

*The Nation.*—Following the lead of other administration supporters, Secretary of Commerce Roper issued a statement "warning against a boom." "Unguarded expansion," based on "abnormal demand conditions" resulting from armament programs, was to be particularly watched and he urged industrialists to study the fundamentals underlying present trade conditions. * * * Norman H. Davis, chairman of the United States delegation to the International Sugar Conference, who has sounded many phases of British opinion, termed an Anglo-American trade treaty a possibility. Numerous rumors, assigning such a treaty as Mr. Davis's real mission in London, have been denied. * * * Leaders of the insurgent maritime workers, who directed Pacific and Atlantic coast strikes, announced the formation of a new union with 100,000 potential membership. * * * Senator Borah, in an unusual speech before the Senate, denounced Fascism and labeled both it and Communism as "enemies of every vital liberty and every right and privilege of the average man and woman." He warned against insidious methods of Fascists who, he asserted, are more active than Communists in this country. * * * At the dedication of the new $10,000,000 Mellon Institute for Industrial Research in Pittsburgh, perfection of a new drug to fight all types of pneumonia was announced. * * * Mount Holyoke College, which will this year see President Mary Woolley succeeded by Dr. Roswell G. Ham, the first man to hold that office, celebrated its first century of education. * * * During the convention in Atlantic City, N. J., of the International Ladies Garment Workers Union, one of the largest in the American Federation of Labor, David Dubinsky announced attempts would be made to effect a peace parley between the Federation and the Committee for Industrial Organization. * * * In Washington the annual convention of the American Red Cross was opened for a four-day session by the National Chairman, Admiral Cary T. Grayson. * * * Senator Nye declared that a "spy ring," organized and conducted by a group of Spanish nationalists, existed in this country, and promised to introduce a congressional resolution instituting an inquiry. * * * Addressing a cadet corps in Texas, President Roosevelt, en route to Washington, advocated a strong army and navy "for defense and not for aggression," and expressed hope that in future other nations would spend "less for war and more for the arts of peace." * * * Pressing forward for economy, the House broke away from administration wishes on two counts. The appropriations sub-committee voted to slash relief figures by $500,000,000 and the House proper refused to make the CCC permanent. Continuance of the CCC for two years, however, was voted. * * * City of rumors, Washington was treated to reports that Justices of the Supreme Court Brandeis and Van Devanter will resign in June. The former is listed as "new-deal" and the latter as sternly conservative. * * * The War Department ordered the abandonment of airships and the deflation of its three blimps. All army lighter-than-air activities will be hereafter devoted exclusively to experiments with balloons. The decision, it was stated by the authorities, was reached independently of the Hindenburg and other dirigible disasters, being based on a study completed some months ago.

*The Wide World.*—Throngs gathered in London for the Coronation, in progress as this was being written. Enthusiasm had been high some days previous, when the

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King and Queen visited Westminster Abbey for a rehearsal. The poor of all England had saved their pennies against the great day, when masses of them would stand along the streets down which the nation's splendid citizens would pass doing honor to the Crown. It was reported that London literally seethed with humanity, that prices were exorbitantly high, and that every dressmaker was toiling overtime. * * * The war in Spain was centered chiefly in the Basque provinces, where General Mola's troops were slowly encircling the capital city of Bilbao. Desperate fighting for possession of various mountain positions revealed the marked superiority of Rightist aircraft. French and British ships removed thousands of refugees, principally children, from the beleaguered area. An Anarchist uprising was reported from Barcelona. According to dispatches, armed groups seized a number of buildings and for a time threatened the stability of the government. But after severe street engagements, a modicum of order was apparently restored. That Italy and Germany were in agreement to prevent the defeat of General Franco was said to have been the result of conferences between Il Duce and Herr von Neurath. * * * Rome witnessed a parade of 40,000 troops and listened to an address by Mussolini in honor of the first anniversary of the founding of the Italian empire. The address said in part that Italy paid homage to those who had "fought and won our great African war" in order to carry on "the millennial Italian mission of civilization and of labor." Ambassadors of Great Britain, France, Russia and the United States were not present, since their governments continue to recognize Haile Selassie as the rightful ruler. The day previous, all Italian journalists had been recalled from London, and most British newspapers had been banned. It was indicated that the reason was dislike of what some London reporters sent from the Basque front. * * * Existence of fierce tension in France was indicated when the Blum government, following a vote of confidence, decided to curtail severely the annual Saint Jeanne d'Arc parade through Paris. Contending that the move was not dictated by "hostility to beliefs which are entirely legitimate and honorable," the Minister of the Interior declared that his sole intention was to prevent bloodshed by political extremists. Cardinal Verdier lodged a protest. * * * A proposal to nationalize armament industries was rejected by the British Cabinet, on the ground that a change from the present system would imperil rearmament progress. It was stated, however, that government control would be necessary if war came.

* * * *

***Long Live the King.***—Visitors to Cunard offices or to the Queen Mary prior to her last sailing caught a few glimpses of regal regalia which are designed to ornament the Coronation. They afforded at best a meager hint of what has been done to surround the British government's greatest pageant with pomp and splendor. Some thousands of the great are to be jammed into Westminster Abbey for the actual ceremony, so that they may watch the Archbishop of Canterbury place the crowns on the heads of George VI and his Queen, Elizabeth. Outside along the line of march a million humbler folk will stare and shout in acclaim, despite dour Laborite opinion that "a considerable advance toward greater simplicity would strengthen the ties uniting king and people." The ceremonies themselves are under competent supervision. Rehearsals have striven to attain perfection of detail. The church bells of the realm are prepared to ring out. Eminent composers (Sir Walford Davies and Vaughan Williams among them) have written new music. The principal government concern is, however, the management of the huge crowds. Stands have been built in solid earnestness, to withstand real pressure. Everything that goes with them is in readiness, and the decorations have begun to flutter about anarchically. According to Kathleen Norris, even the weather has fallen into a Coronation mood. A number of *Punch,* with cartoons aplenty, testified to the general joviality. Only some have been heard feeling rather sorry for His Majesty, to whom the whole business can assuredly be no joke.

***The Hindenburg Disaster.***—On May 6, the Hindenburg was many hours late, owing to winds and storms. Finally landing lines were dropped, at 7:21 p.m. Then suddenly—so suddenly, as a matter of fact, that no photograph available at present indicates the origin of the disaster—a mild explosion occurred and the huge airship was on fire. Passengers and members of the crew were seen dropping to the ground. Others were unable to escape, and their bodies were so charred that identification was impossible. By May 9 the death total had mounted to 35, as Captain Ernst Lehmann, veteran Zeppelin navigator, succumbed to his wounds. Most of the victims were Germans, including John Pannes, the well-known traffic manager of the Hamburg-America Line. Speculation as to what had caused the disaster was rife, as both the United States and Germany appointed commissions of inquiry. Commander Charles E. Rosendahl, in charge of the Lakehurst station, was the first to testify. He said that indubitably the catastrophe had been caused by "the burning of the hydrogen" with which the ship was inflated, but could throw no light on what had started the fire. In his opinion no static electricity could have been responsible, since the landing lines would have carried any such charge to the earth. Besides the ship had been in contact with the ground at least four minutes before the explosion. Another witness, F. W. von Meister, American Zeppelin Transport Corporation executive, declared that a strange light had been seen by him in the upper fin of the dirigible prior to the actual conflagration. Services for the dead were conducted on Pier 86, New York. Father Paul Schulte, who had said Mass on the Hindenburg during the initial voyage, preached the Catholic sermon.

***The "Immorality" Trials.***—A sharply worded protest from Count Von Preysing, Bishop of Berlin, stressed the fact that the government's attempt to convict numerous priests and religious of gross immorality is in essence an attack upon the Church. To date these trials constitute a juridical episode without a parallel. The best accounts

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received indicate that the situation is pretty much as follows. Many of the minor religious already convicted were ex-members of their communities. They had been permitted to join after the war, when the general disarray coincided with efforts to increase the membership and efficacy of various orders. Some among them were black sheep and almost necessarily so. Upon other occasions, priests were actually sentenced for immorality because they had done such things as place a hand on the head of a little girl. It is true that one flagrant case of guilt was proved. The present uproar appears to be another matter entirely. When the government ransacked religious archives for information concerning possible currency law violations, it also found records concerning offenses against the moral law. These were carefully transcribed, and now priests are being tried for offenses committed a hundred or more years ago by men having the same name. The prediction is confidently made that the great majority of accusations will be dropped, but the effect of the publicity may none the less be disastrous. More news about these trials will be supplied later on.

***Presidential Vacation.***—The President's two weeks' absence from Washington at this particular juncture drew mild scattered criticism which was answered by his friends pointing to the fact that at no time is it really convenient for him to leave his desk. Besides, they say, a vacation for a President in this day of communications development cannot be compared with those of other times. While cruising and fishing off the Texas coast, Mr. Roosevelt was in constant communication with Washington. The only significant press interview on the Gulf elicited the statement that the progress of slum clearance and low-cost housing legislation would be accelerated on the President's return. Meanwhile in Washington puzzled congressional leaders marked time in the general legislative situation. Four full months in session, the seventy-fourth Congress has passed only two measures of importance: the Bituminous Coal Act and the Neutrality Act. Only two appropriation measures have been signed by the President. Judiciary reform and economy proposals have provided stumbling blocks, and the bulk of work done has been in committees. Administration whips and spokesmen accordingly looked forward to the President's return for clarification of their program. A few buds of hope that Congress can adjourn before hot weather hits the capital have sprung up, but their nipping is anticipated. A recess over summer, rather than an adjournment, is advanced as a possibility. Mr. Roosevelt landed at Galveston on May 11, went to Fort Worth for a day's visit with his son, and then entrained for Washington. He took with him memories of battles with tarpons and anticipations of untangling the congressional log jam.

***Non-Catholic Religious Activities.***—The eighth annual Church Conference on Social Work is to be held at Indianapolis in connection with the National Conference of Social Work, May 23-29. Its general theme is "Philosophy and Policy in Protestant Social Work." The delegates will discuss Protestant social welfare work in various cities including New York, Chicago, Detroit and Rochester, with the government administration of relief and "The Relation of the Churches to the Co-operative Movement." Professional standards and child problems will also be discussed. Every afternoon a vesper service will be held for members of the National Conference of Social Work. * * * At the Nagpada Neighborhood House, operated by the American Board of Commissioners for Foreign Missions in one of the most squalid districts of Bombay, India, 500 students are enrolled annually in commercial, language and vocational classes. Last year 11,939 babies were examined at the Infant Welfare Clinic and 20,000 home visits were made by nurses from the Infant Welfare Center. Some 2,000 women and children are treated at the Neighborhood Dispensary each month. Due to the cooperation of interested public bodies the annual budget, much of which is raised in Bombay, is only $6,000. * * * According to the News Bulletin of the National Lutheran Council, "Encouraged by the improvement in foreign mission finances and moved by a deep faith in God's promises and in their brethren of the Church, the Foreign Board of the United Lutheran Church has made a notable forward step: They have restored the salaries of all missionaries and the allowances for their children; they are sending a new missionary or a replacement worker to each of their six fields and they are placing at the disposal of each field $1,000 for 'special things it is desired to do, not possible in the rigid budget.' "

***"Mary, Mother of Mankind."***—Celebration of Mary's Day throughout the world was climaxed at the Shrine of the Immaculate Conception in Washington, D. C. There on Saturday, May 8, a statue to the Blessed Virgin, under a title recently approved by Pope Pius XI—"Mother of Mankind"—was unveiled by the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore. The statue, executed by Harry Eversfield Donohue, young Catholic sculptor, represents Mary, arms extended, advancing to enfold her children. It is a gift of Judge and Mrs. Philip A. Brennan, the latter chairman of the International Mary's Day Council. The unveiling was preceded by the celebration of Mary's Day Mass. The day, which is always the Saturday before Mother's Day, was set aside in 1928 for public celebrations. The Council, which has vice-chairmen in Canada, England, Mexico, Brazil and Peru, this year enlarged its program by plans designed to make Catholics more "Mary conscious" through the observance of special devotions to the Mother of God each Saturday of the year. It specifies the following program: to hear Mass and receive Communion on Mary's Day; to wear visibly each Saturday her Miraculous Medal; and to give, through self-denial, some offering, either through good work or worthy charity, in Mary's name. "All individuals and organizations," the Council states, "are urged to join in this great movement. While the requirements of Mary's Day are simple, the celebration may be elaborated through beautiful demonstrations of many varieties . . . in which Children of Mary, students, alumnae and other groups may participate."

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*Mother's Day.*—The celebration of Mother's Day on Sunday, May 9, occupied the attention of Americans of all classes. The Golden Rule Foundation Mother's Day Committee enjoyed some of the spotlight through its selection of the "American Mother of 1937," presumably typical of the nation's mothers. Mrs. James Roosevelt, mother of the President, also took a prominent part in the New York City observance. Telegraph and telephone companies dressed up literature to canalize special messages in their direction; florists, greeting card dealers, candy and other gift manufacturers offered attractive inducements. The florists, who are reputed to have given impetus to the day's place on the calendar, complained that other dealers have cut drastically into their business. The American public is keen for emotion, they believed, but the depression has taught it to turn to something less expensive than flowers to honor "mother." Regimental dress parades, communion breakfasts, public luncheons and dinners, special church services and radio broadcasts were held. Sermons, which ranged in appeal from sentiment to the fourth commandment, were preached in pulpits of most denominations: "We honor the mothers who realize the soul of nurture is the nurture of the soul"—"In other ages womanhood had but one avenue of self-expression and but one influence upon society, and that was the mastery and mystery of motherhood"—"We must try to deepen the realization everywhere that our country must be made safe for mothers, which it is not at present"—"Today women . . . forget there is something different they can do; they, and only they, can give the womanly touch." Mothers, themselves, on the whole notably refrained from public comment.

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*American Cooperatives.*—The volume of trade handled by consumers cooperatives in the United States is still comparatively small, but it is growing appreciably and may be accelerated by the pressure of rising prices. Latest figures from the Cooperative League indicate that eight major cooperative wholesale associations dealing in groceries, petroleum products and farm supplies did a total business of $27,798,000 in 1936, a gain of 25.8 percent for the year. In the *Annals of the American Academy of Political and Social Science,* devoted to consumer cooperatives this month, I. H. Hull, general manager of the Indiana Farm Bureau Cooperative Association, reports that 800,000 farm families belong to these organizations and that one-eighth of the 1935 American farm supply bill went for materials purchased cooperatively. Howard A. Cowden of the Consumers Cooperative Association of North Kansas City, Mo., declares that American oil and gasoline cooperatives, one of the most rapidly expanding fields, handled $50,000,000 worth of petroleum products in 1936. In New York the chain of eleven cooperative cafeterias was beset by labor difficulties. During the fiscal year 1936-1937 the gross income of $434,815 barely paid the expenses of operation and the question of collaboration between the labor and cooperative movements was set for a shareholders' meeting, May 18. A survey showed that courses in cooperation are now being given at 18 American colleges and universities, while the subject was discussed in economics and sociology courses at 131 other educational institutions. The formation of a Consumers National Federation to act as a clearing house to coordinate the work of the various groups was announced, May 5. One of its chief activities will be to establish criteria to identify genuine consumer organizations operating to protect consumers as to the quality and prices of goods and services purchased and the working conditions under which they are made or provided. Any association operating for profit or connected with any profit-making organization would be ineligible for membership.

*Labor Disputes.*—Hollywood continued in the nation's headlines as the producers split the cinema strike front by signing an agreement with the Screen Actors Guild. Deprived of the "stars'" support, such as it was, the Federation of Motion Picture Craftsmen continued its fight for recognition as sole bargaining agent for the ten striking technicians' unions. The C.I.O. offered its services for picketing and on May 11 large movie theatres in New York, Chicago, Detroit, Cleveland, Philadelphia and Pittsburgh were picketed. A boycott of the nation's cinema palaces was threatened in ten days if the producers continued to hold out. The convention of the International Ladies Garment Workers Union at Atlantic City entered its second week with President David Dubinsky determined to bring about peace between C.I.O. and A.F. of L. and many delegates calling for a showdown on the issue. John L. Lewis addressed the convention, May 12, and declared no peace could be expected with the A.F. of L. unless it was willing to organize on an industrial union basis. A strike of 35,000 cloakmakers was forecast for June 1, if demands for a thirty-hour week were not met. A thirty-five-hour week with a minimum wage of $18 was demanded for cotton garment workers. The National Maritime Union, rank and file insurgent from the A.F. of L. supported by the C.I.O., won agreements with the United Fruit Company, the New England Steamship Company and the Atlantic, Gulf and West Indies Company. It has asked for a general election for maritime workers. At the government mediation board meetings on the dispute between the International Longshoremen's Union and the Brotherhood of Railway Clerks, William Green and the government mediators tried to bring about some agreement. Following their recognition by United States Steel, the C.I.O. began to organize the employees of the largest independent steel producers. Republic Steel, National Steel and Youngstown Sheet and Tube proved intractable and employees of Jones and McLaughlin, May 9, voted to strike; 27,000 men walked out. Philip Murray charged that the companies showed bad faith in that they would not go beyond oral agreements, and the organizing of 202,000 steel workers reached a crisis. In New York, 50,000 building service employees signed a new agreement with higher wages and vacations with pay. The C.I.O. announced it had signed up 300,000 auto workers, including 7,500 in Ford plants.

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# The Play and Screen

## *The Man without a Country*

WALTER DAMROSCH'S opera is founded on Edward Everett Hale's famous story of the man who cursed the United States and was condemned to sail the seas, never again to lay eyes on the land he had cursed. Mr. Damrosch being an admirable musician has written a workmanlike score, which, however, might be characterized as a triumph of the electic over the electric. Perhaps triumph would be too forceful a word to express anything in the opera, but at least its composer has known where to go to get good tunes. The best one is the chorus sung on the deck of the Guerriere, which both in music and action might have been right out of "Pinafore." It ought to be whistled and played by many an orchestra before the year is over. There are other good tunes, too, and Mr. Damrosch knows the limitations of the voice. Moreover, his orchestration has clarity. That there is any new note in "The Man without a Country" would be too much to say, though there is a new note in the story—a love interest. Whether this helps the opera more than it harms the story may be debated, but love interest is in the tradition of grand opera. Unfortunately today only the tradition has survived; the genius has departed. Mr. Damrosch's attempt to revive the old form is as successful as the attempts of most American composers, and more successful than many. At least Mr. Damrosch knows the theatre, and though Arthur Guiterman's libretto is most conventionally written it gives the composer an opportunity to write a number of set arias, which if neither original nor distinguished are melodic and easily enjoyed.

Lee Pattison has given the opera an excellent cast and production. Indeed one new singer, Helen Traubel, gives promise of becoming an exceedingly useful member of the Metropolitan Opera Company. Miss Traubel revealed a voice of unusual power and of considerable natural beauty, one which should be at home in Wagnerian rôles. Moreover, she has the face and figure for heroic parts. Her appearances in other operas will be looked forward to with interest. Arthur Carron was the Philip Nolan, singing with force and effect. Special praise should be given him for the clarity of his enunciation. Other artists who gave pleasure were George Rasely as Blennerhassett, John Gurney as Colonel Morgan, and Donald Dickson as a midshipman. The setting of the deck of the Guerriere was excellent. Mr. Damrosch himself conducted with spirit; at times, for the singers, perhaps with too much spirit. (At the Metropolitan Opera House.)

## *Paul Green's One-act Plays*

PAUL GREEN'S "Hymn to the Rising Sun" is one of the most interesting plays yet written by that interesting dramatist, and one of the most exciting things yet given by the Federal Theatre. It has to do with a Southern chain-gang, and portrays the brutality, the callousness and, most important, the twisted philosophy which permeates that medieval method of punishment. There have been other plays on this subject, but this one's superiority to its predecessors lies in the fact that it is not a mere emotional revolt, but has an intellectual content. This content is expressed through the captain of the chain-gang, who in an address to the convicts sums up the attitude of Southern society toward punishment. Superbly given by Louis Polan in one of the longest monologues in the modern theatre, it is at once horrifying and fascinating. It is pity that in his play Mr. Green should employ words and phrases offensive to taste and decency, but aside from these regrettable moments he has written a powerful and original play, and the Experimental Theatre has given it an excellent production, besides revealing to the public the unusual talent of Louis Polan. "Unto Such Glory," which precedes it, is a farce dealing with the extravagances of evangelism. It too contains some regrettable moments, but is well acted by Will Geer, Mary Bell, Edward Segal, Curtis Parker and David Woodward. These two plays strengthen the belief that Mr. Green, while a folk dramatist in essence, possesses both an imagination and an intellectual quality which transcends his realistic material. It is this which places him among the few American playwrights of real originality. (At the Ritz Theatre.)

GRENVILLE VERNON.

## *The Wave*

THE PRESENT political labor movement in Mexico seems to have a direct relation to this brilliantly photographed story of the struggle of the Mexican working classes with their exploiteer employers. It was done by Paul Strand, eminent photographic artist, for the Mexican government as the first of a series of screen plays ordered by the government on native life, a program initiated by Carlos Chevez, Mexican composer and conductor. Mr. Chevez's participation no doubt accounts for some striking uses of musical background.

"The Wave" cannot be counted entertainment in the common understanding of that word, because it points almost directly to the documentary film, with a good deal of attention to artistic effects and emphasis on the social aspects. The case is one between the underpaid fishermen of Alvarado, a village in Vera Cruz, and the politically allied company which buys their catch. The dialogue is in the native tongue, with English titles describing the slow, steady tempo of action and story. Natives compose the cast, performing naturally, thus effectively.

## *Shall We Dance?*

A BRIGHT and shiny variation of the Fred Astaire-Ginger Rogers type of richly embellished musical comedy, comparing favorably on the whole with its many predecessors, losing ground in the music, but regaining it in the dancing. The story is a series of gag situations used to develop the romance, with the action highlighted by a Central Park roller-skating number and in the big dancing scene in the engine room of an ocean liner. The comedy content is distinctly superior, principally because of the performance of Edward Everett Horton.

JAMES P. CUNNINGHAM.

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# Communications

## NO CHEERS FOR CIVIL SERVICE

San Francisco, Calif.

TO the Editor: Under caption, "No Cheers for Civil Service," in a recent issue of your publication, Evelyn Miller Crowell arraigns that "counter spoils system," stressing the need for " a merit system that guarantees real merit, in performance as well as appointment."

Having worked over ten years under Federal Civil Service, I believe I am qualified to challenge and deny Miss Crowell's charges of general incompetence, which are false as applied to the great majority of Civil Service employees—demonstrably so. Office heads, always desirous of making a "good showing" to the next "higher up," are not reluctant to enforce grounds for dismissal—inefficiency and misconduct. I often boast, with justifiable pride, that in ten years' association, I have never heard a word of profanity from the thirty men in our office. It would not be tolerated and, besides, they are high class gentlemen, capable and industrious. There are approximately 1,200 employees, chiefly Civil Service, in our local Federal Office Building. I have never seen a loafer among them. Our chance meetings in the halls are always "on the run" or rush. In the offices all noses are kept strictly to the grindstone; many do the work of two or more, through shortage of operating funds, to "save the taxpayer."

As to "cramming for Civil Service examinations," which also rankles in Miss Crowell's breast: why more reprehensible or conducive to later inefficiency on the part of a Civil Service applicant than "cramming" for teachers' certificates, the bar exam, etc., when preparatory "brush-up" midnight oil is quite as commonly burned? True, we sometimes wonder at the later ineptitude of a number of these "credential" holders. Yet, no more certain method of distinguishing the qualified can be humanly found. At any rate, those who pass are far better equipped than those who fail—the latter being the chief objectors to the "examination system."

Then those aggrieved seekers for "information" through the various departments of the government: Of course, it is "human nature" to feel that one's own special query is of the utmost importance and everything should be dropped in deference to it, irrespective of whether the major objective of the department or the office may be short-manned, as so many are. And of all the incompetent, irrelevant and immaterial questions—those flung at government offices could fill volumes of "Funnies." No well-regulated private business suspends its chief functions to answer relatively unimportant questions. Despite the unconvincible prejudiced, most government offices do endeavor to courteously answer reasonable queries within their jurisdiction.

Miss Crowell's avowed "sympathy for the old ladies" in the Census Bureau is belied by her ridicule of them—expressed in word and in tongue but not in deed and in truth. The "special vari-colored carbon sheets" are not "failing eyesight" considerations, but simple devices for filing and distribution purposes: the blue copies go to one section, the pink to another, etc.—a common business practise which Miss Crowell obviously overlooked in her "mad hurry." In the two big corporations where I formerly worked were elderly women in some departments, retained, until retirement time on pension, because of their service in more youthful days, even though they may not be up to the 100-percent peak of efficiency. And the "poor taxpaying public" pays for all this, too, because these corporations are not eleemosynary institutions. But Miss Crowell objects to such humanity to federal employees as an imposition on the taxpayer. There are, by the way, fewer than a dozen elderly women (over sixty) in our Federal Office Building. I don't see how they could stand the pace.

"The very essence of the difficulty" with Evelyn Miller Crowell's arraignment of Civil Service (borrowing her own phrase) is that her "emphasis is placed in the wrong spot." Fractional truths are always most dangerous, as their semblance to reality carries conviction, even encompassing the holes of falsehood. Her criticism savors the subjective, rather than the objective, viewpoint.

Critical emphasis could be more constructively placed elsewhere. For example, and foremost: arbitrary "age limits" barring applicants from taking Civil Service examinations, particularly inapplicable to non-physical work—from which, absurdly, veterans enjoy exemption, besides the extra points allowed them in examinations, pertinently referred to by Miss Crowell, even more inconsistent when the veteran has failed to otherwise qualify. And other ways of betterment might be pointed out.

The mass mode of accusation is always popular because it insures protection to the accuser against libel; the accused is unable to defend himself in a fair personal trial. Similar anti-Civil Service propaganda four years ago preceded the discharge of hundreds of Civil Service employees who had won and retained their positions on merit—mainly to make room for political appointees. Some, past the "age limits" of reemployment, sought a desperate way out, leaving their life insurance to dependents. Such accusing generalities have also paved the way for religious persecution, fanned by those who dared not bring the "culprit" to trial. So they imperil the lives and livelihood of all by collective indictment.

E. M. Clarke.

## IT COSTS TOO MUCH

San Francisco, Calif.

TO the Editor: For the most part Clem Lane's recent article, "It Costs Too Much," was an impalatable morsel. Catholic physicians of the Chicago area, except the staff of the Lewis Memorial be wholly non-Catholic, must be struck with the grim humor of his observations. Serving selflessly there and without remuneration, they should be "aggrieved" at the effects of their charitable services upon the fees gleaned from private practise. The Lewis Memorial Hospital or any other private or public institution is able to extend a moderate-fee service only in so far as it is able to secure the gratuitous service of the medical profession—that is all that is ever free! It is

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surprising that it should be less well recognized and appreciated under Catholic auspices than it is under other administrations.

The patient chooses the physician and by that choice determines also the fee. If a general practioner had been chosen for Mrs. Lane at child-birth Mr. Lane would not have had to pay the higher fees for specialists, obstetric and pediatric, and he would have found that the g. p. was not "too busy to bother with infant feeding formulas or infant ills." In either case, by a frank admission of his financial circumstances he could have come to a reasonable understanding with his doctor.

Catholic education per se is not excessive. It only appears so under present conditions in which it is a supercharge upon those parents who value it sufficiently. Were Catholics more united and aggressive in demanding their constitutional rights this obvious injustice would not have to be tolerated. Whilom Catholics find it too expensive! Must the imperative mood of the Decalogue be made subjunctive to satisfy their indifference?

The "extras" in the Catholic scheme of education should not be so considered. For the most part they represent contributions to funds for the extension of the Catholic faith in foreign fields in which the students thereby participate and by which they are brought to an awareness of the universality of the Church. They are a means also of developing the spirit of generosity innate in all and which is so essential a feature of the Catholic character. If parents cooperated less begrudgingly in giving these "extras," their children would more readily develop that spirit of unselfishness which would insure them against much of the pain and the pangs of loneliness which is too often the lot of the aged.

Last but not least, the employment of "household help" by a family that can ill afford it affects adversely the development of the children's characters. It deprives them of the means whereby they learn the meaning of duty, self-reliance and interdependence, and creates conditions which dispose to the development of an overweaning selfishness. It might reasonably be added, a family that can afford paid "household help" can afford the reasonable professional fees of $50 to $100 for maternity service.

JOHN F. QUINLAN, M.D.

## THE DREYFUS CASE

New York, N. Y.

TO the Editor: Thank you for your courteous notice of my little essay on "The Nature of Contemporary England" (a review appearing in your issue of April 23). I note your reviewer says that my "view of the consequences of the Dreyfus Case may cause many a smile." I find this attitude is not uncommon in America, and therefore the point I expressed in the essay needs some elucidation.

What I said was that the destruction of the Intelligence Department of the French Army which followed on the political passions aroused by the Dreyfus Incident, had gravely affected the issue of the World War and had powerfully aided the German effort.

The Intelligence Department (it may not be generally known) was taken out of the hands of the Second Bureau and put into that of civilians with the effect, among other effects, that the information of the French Army as to the organization and movements of its potential enemy was gravely hampered throughout the dozen and more years intervening between this revolution in French affairs and the Prussian attack of 1914.

The only point debatable in the matter is the extent of the harm done. That great harm was done is indisputable. One party says that the French army was caused by this great change to go into the war blindfold; the opposite party says that, though undoubtedly the army was weakened, the blow to its Intelligence Department was not the prime factor; that it was a grave factor no one with any knowledge of Europe can deny.

In the review which appeared in the *Times* newspaper (London) and which was evidently written by a man who knew what he was talking about, the writer pointed out that the weakening of the French military Intelligence Department by the Dreyfus case could not have affected Plan XVII, which he, like many other people, regards as the prime factor in the original German success.

To this the other side will reply that it did very powerfully affect the opportunity the French higher command had of knowing the dispositions of the enemy at the outbreak of hostilities, one of which was the overwhelming of the allied left flank including the British contingent.

I do not know whether these essential matters are familiar here after so long a lapse of time, but I can assure you that in Europe they are matters taken for granted in all quarters pretending to a serious knowledge of international affairs.

HILAIRE BELLOC.

## CATHOLIC NEWSPAPERS

Brooklyn, N. Y.

TO the Editor: In spite of the wonderful progress the Catholic press has made in America, I am convinced that the Catholic newspaper press is still in its pioneer stage. Catholic newspapers have been called the Church's "front line of defense," but I doubt whether we can apply this statement to Catholic papers in America.

For the most part our diocesan organs are poorly edited journals that depend upon the N.C.W.C. News Service for the bulk of their correspondence. Our Catholic editors seem to pay very little attention to the make-up of their papers; one paper I have in mind has the habit of scattering advertisements all over the paper to serve as "break-lines."

What our Catholic newspaper press needs is a few young men who have had experience in newspaper work; perhaps they could bring our musty old papers up to date. I don't see why a Catholic who wants to keep informed of the Church's activities has to subscribe to the English newspapers. If our editors read the *Catholic Herald* of London, perhaps they would learn what a Catholic newspaper really should be like.

LAWRENCE T. KING.

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# Books

## A Lost Empire

*Old Wine, by Phyllis Bottome. New York: Frederick A. Stokes Company.* $2.50.

"TO EVERY poet," says Goethe, "a god has given the power to express what he has suffered." The long agony of Austria under the wreckage of the war and the still greater wreckage of the peace has been revealed, sometimes eloquently, always movingly, by the Austrian poets and novelists, Wildgans and Mayer, Salten and Hohlbaum. None of them writes with deeper compassion and insight than Phyllis Bottome, who did relief work in Vienna when "thousands of babies like little broken dolls were hidden away under some rubbish in ice-cold rooms to starve," and who loves Austria enough to make it her home. "Old Wine" is the result of her own impassioned experiences in a changed world created by the Peace Treaties. The book begins with the abdication of the Emperor Karl, "as the centuries crashed behind him," when Vienna, "the lovely ghost of what was once a great capital," fell into the hands of financial magnates, parasites who flourished on the decay of the old order.

The author fuses with the tragedy of the beautiful, broken city the individual tragedies of a group of aristocrats who reflect in themselves the disruptions and cataclysms of their world. The gallant Franz Salvator and his sister Eugénie adapt themselves heroically to a new order that has destroyed their world, believing that although Austria will not be a great empire again, "if it keeps its culture, its universities, its sense of beauty and art, it will not lose its soul." But life has been wrenched too far from its course for their cousins, Baron Eugen Erdödy and Otto Wolkenheimb. Eugen believes, "Austria is dead and the dead do not return. I can do nothing for a country that has ceased to exist." Therefore he devotes his talents to assisting Otto to profit from association with the "Schiebers"—the profiteers who are battening on Austria's misery. Yet when Eugen discovers that Otto has sunk to betrayal even of the Emperor in the disastrous "Return" to Budapest, the defilement of his ideals is more than he can bear, and death becomes preferable to existence.

The appalling moral disintegration of Otto in the breakdown of his world has the quality of Shakespearean tragedy. "Those wounds heal ill that men do give themselves." Suffering from a sickly vanity, he falls from depth to depth of degradation until, his soul utterly lost, he stirs our reluctant pity.

Phyllis Bottome writes superlatively well; the deep note of tragedy is beautifully sustained except for the occasional discord produced by Carol Hunter, the American correspondent, who is charming enough to captivate the Austrian aristocrats yet who talks like a not too bright high school boy. The book is the elegy of a lost empire, but in Eugen's last words is a vision of new things to come from "the instincts which form old races and linger in them." It is fortunate that the author's latest successes prompted the reissue of this earlier and greater book.

LUCILE HARRINGTON.


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## Time Passes

*Flood Light over Europe: A Guide to the Next War, by Felix Wittmer. New York: Charles Scribner's Sons.* $3.75.

THE AUTHOR is a Swiss. Swiss live at the center of European affairs. They have always had to keep an alert eye on all their neighbors in order to survive. They can grow up speaking their own three languages with English thrown in. Their country is a year-round playground for all Europe. The average Swiss is as used to all foreigners as any Levantine dragoman. For these reasons every educated Swiss can qualify as an "expert in foreign affairs" in some degree, by comparison with Americans. It is a little ambitious, however, to call this book a guide to the next war. And it does not throw a floodlight over Europe.

It is an enjoyable running account of "current events" in the world from 1914 to date, in which the author's appreciations of European national characteristics are the best part of his book. With them belongs his chapter on Communism and Fascism, entitled "Point—Counterpoint." Probably Mr. Wittmer would not claim that he is impartial and unbiased for no intelligent man is or can be impartial in the presence of the forces that are moving Europe. He is impartial perhaps, in the sense of the famous advice to a new man at Donnybrook Fair: "Where you see a head, hit it!" He may be unbiased in his satirical comment on every person or party he mentions. Beneath it, however, the reader gradually comes to suspect that the author has his own dislikes and prejudices, as is his perfect right.

My own guess is that he doesn't like Jesuits, from their founder to the last lay Brother, and with emphasis on Spanish Jesuits. I guess, too, that he does not think much of religiously minded men in practical politics. That would be a pity, for the true expert in foreign affairs must give its correct value to everything that moves men deeply. A just appreciation and balance between them all would be a truer guide to the next war; but would not make nearly as pleasant a book.

WILLIAM FRANKLIN SANDS.

## Regeneration

*Social Message of the New Testament, by H. Schumacher, D.D. Milwaukee: Bruce Publishing Company.* $2.00.

IN THE "Quadragesimo Anno" Pius XI called for a twofold reform: that of social institutions and that of morals. The latter reform, he said, is impossible without a return to the true spirit of the Gospel. But given this return, is a reform of institutions necessary at all? There have been many Catholics sponsoring the view that our present social order needs only an injection of the serum of Christian charity and justice to be in every way acceptable. Others, and their number has been growing for at least two generations, do not think this sufficient. The institutions of today, they point out, are the product of more than a century of an unchristian philosophy of life. Hence we need also a real reform in them, a veritable reconstruction of the entire social order along Christian lines.

Whatever reform of our institutions is necessary can take place in a satisfactory way only through the inspiration and guidance of the true Christian spirit. A reform, no matter how much in the right direction, without this spirit would be like building on sand. For that reason did the late encyclical, "Divini Redemptoris," again emphasize that "the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the fold of Christ, that they may be in truth the salt of the earth."

What the principles of the Gospel are in relation to our social life Dr. Schumacher explains in an admirably logical and concise manner in "Social Message of the New Testament." Although a profound biblical scholar, the author has given us nothing of the overload or even the weight of his scholarship in such a manner as to encumber the smooth progress of his exposition. The book divides into two parts, "The Social Message of Christ" and "Social Message of the Apostolic Age," and the sequence achieves a further purpose: refutation of those among our non-Catholic brethren who claim with great assurance that the apostolic age had really abandoned the true teaching of Christ.

Dr. Schumacher begins with what is basic in the Christian concept of life and in Christian society: the newness of life, the new creature that is to constitute the kingdom of God here on earth and develop the highest reaches of personality attainable by man with supernatural aid. Topical expositions go progressively from personality to family, property and wealth, the state and authority, on the basis of the true Christian concepts of the new creature, the kingdom of God, the fatherhood of God, the brotherhood of man, the whole scale of virtues emphasized in the New Testament—all with abundant textual quotations. Many pages are truly enlightening, as, e.g., the extensive exposition of the "labor parable" (Matthew, xx, 1-16), which puzzles Catholics so often. Without a deep biblical knowledge and without a sympathetic feeling for human needs and social ills, the book could not have been written.

VIRGIL MICHEL.

## A Benefactor

*Dorothea Dix: Forgotten Samaritan, by Helen E. Marshall. Chapel Hill, North Carolina: University of North Carolina Press.* $3.50.

HORACE GREELEY wrote that not to have been a reformer was not to have truly lived. Most people are more likely to remember Roscoe Conkling's cynical dictum on the same subject than this high-minded sentiment of the founder of the *Tribune*. And every woman who has suffered from the voluntary ministrations of amateur psychiatrists at her feeblest protest against traditional evils knows that many women concerned with social reform have had to practise a special type of heroic virtue. One recalls in this connection the difficulties

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encountered by such benefactors as Josephine Butler and the foundress of the Sisters of Mercy.

At times, however, certain gifts of personality combined with a studied avoidance of publicity will eliminate some of the customary crticism. This was true of Miss Dix, who secured, as a rule, a sympathetic hearing for the causes dear to her heart. Foremost among these was the care of the indigent insane. Her self-effacing labors in their behalf led to vast reforms, of which too little has heretofore been known. Miss Marshall has done a humanitarian service by bringing to the attention of both the scholar and the general reader this moving record of the achievements of an inspired life.

Dorothea Lynde Dix was born in 1802 into a Massachusetts family of Calvinistic background. Her childhood was unhappy and, later, the breaking of her engagement deepened her sense of sorrow. She seems to have been self-centered until 1841, when, in response to the appeal of a young theological student, she went to bring religious consolation to the women offenders in the East Cambridge jail. Conditions were unspeakable. She was especially incensed by the presence of mentally ill persons among the prisoners and horrified at the cruelty to which they were subjected and the filth with which they were surrounded. She realized that this state of affairs was widespread. Resolving to do everything in her power to help such unfortunates, Miss Dix entered upon her life's mission. She visited innumerable asylums here and abroad, leaving humane legislation and improved conditions in her wake.

Pope Pius IX called her "a modern Saint Teresa." Under her inspiration, the eminent Japanese diplomat, Jugio Arinori Mori, secured new psychopathic hospitals for Nippon. Meanwhile, she performed heroic, though ofttimes high-tempered and prejudiced, services as superintendent of nurses in our Civil War. After nearly a half century of superb usefulness, Dorothea Dix died in 1887.

GEORGIANA P. MCENTEE.

## For Gynecologists

*Marriage and Periodic Abstinence, The Natural Method of Scientific Family Regulation, by J. G. H. Holt, M.D., New York: Longmans, Green and Company.* $3.00.

DR. HOLT in almost the first words of this volume declares: "Surprising as it may seem, it has now been definitely ascertained that there are only a few days in the monthly cycle on which a woman is able to become pregnant. Moreover, science has enabled us to discover and indicate those days for each particular woman and to do so in advance." After his long experience as chief of staff in the department of obstetrics and gynecology of the University of Utrecht, Dr. Holt has a thorough right to his opinion. He is now gynecologist and sexologist of Bilthoven, The Hague and Haarlem, Holland. He brings the confirmation of the Ogino-Smulders method, or as we have been accustomed to call it, the Ogino-Knaus method, of determining infertile periods. The fact that medical

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## Next Week

**THE STRUGGLE FOR SOCIAL JUSTICE by John A. O'Brien, chaplain of Catholic students at the University of Illinois, is introduced by citing Communism, its causes and some of its devastating effects. Dr. O'Brien believes that "the real defense against Communism is the removal of the abuses, the injustices in our social and economic order, against which Communism stands in righteous protest." In the course of this article which will appear in two instalments he makes some interesting comparisons on the distribution of wealth in this country and in Mexico and Spain before their revolutions. . . . In THE ROOTS OF COURT REFORM Michael Collins gives a concise summary of the basic argument against Mr. Roosevelt's Supreme Court proposal. He calls for an adherence to the spirit of the Constitution whereby the will of the people is to be expressed by constitutional amendment. Mr. Collins believes that the only curb to the Supreme Court according to our present system of government rests with the people; he cites recent decisions as proof that a "packed" court would hardly be more likely to approve a revised NRA and AAA than the present group of nine justices. . . . THE SECOND MR. CHESTERTON, by John J. O'Connor, is a plea for effective Catholic journalism which takes "a long-range Catholic view of things." As an example of Catholic inactivity the author declares that in the face of the present labor upheaval, "we certainly have not been conspicuous in organizing Catholic employers and workers into parish groups." . . . WHAT IS INTERNATIONAL LAW? by Johannes Mattern, begun in this issue, is concluded with a study of the present status of the law of nations and suggestions for civic action that would strengthen it.**

observers of two such distant nationalities as the Japanese and the Hollanders should be in agreement on this subject is a sure indication that there is some very definite natural regulation of conception.

Dr. Holt's data are very precious because while properly calculated periodic abstinence has been accepted by most physicians as a safeguard against a surplus of children in a family, the subject is not without some dubious points. Most people, including physicians often, accept the idea that a woman may conceive at almost any time in the cycle. There are many familiar contradictions of that. Young women under twenty who marry usually have their first child within a year, but as the age at which women marry rises there is an ever longer period between the marriage and the birth of the first child. Nature manifestly sets up certain natural obstacles to the multiplication of children. A woman who marries at thirty-five or older will usually not have her first child until after she is more than two years married.

This shows the necessity for still more careful study of this subject of fertility. Those who marry late and yet wish children, often with a longing that is pitiable, will find the calculated fertile period which Dr. Holt outlines so definitely a help to this fulfilment of their wishes. The same natural law may also be taken advantage of for the limitation of the number of offspring, by abstinence. Dr. Holt's experience carries conviction but this method is on approval as yet, though with the balance very much in favor of it. The author has provided certain tables that enable even those without medical training to follow nature's regulation in this matter.

JAMES J. WALSH.

## God and Man

*The Christian View of Man, by J. Gresham Machen. New York: The Macmillan Company.* $2.50.

DR. GRESHAM MACHEN was a fundamentalist Presbyterian, professor of New Testament in Westminster Seminary, Philadelphia. He was Moderator of the First General Assembly of the Presbyterian Church of America, which was formed in 1936 after certain difficulties with the Presbyterian Church in the U. S. A.

The book is based on a series of radio addresses, and hence is written in very simple language despite discussing such recondite questions as the relations between God's grace and man's free will. Strictly speaking the book should be called, "The Calvinist View of Man," because it expounds the Calvinist position in regard to predestination, salvation, etc. Consequently a Catholic will find many statements he cannot accept. But on the other hand, it is consoling to realize how much of the old Catholic faith and philosophy Dr. Machen received through his Presbyterian tradition.

It is good to know that in these days of modernism and religious indifference there are still Protestants of Dr. Machen's type. Dr. Machen was born in Baltimore, 1881; he died before this book was through the press. R. I. P.

J. ELLIOT ROSS.

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## One English King

*Mine Is the Kingdom, by Jane Oliver. Philadelphia: J. B. Lippincott Company.* $2.50.

TWO ELEMENTS stand out boldly in this grim historical novel of the unhappy life of James Stuart from babyhood until, at the age of forty, he achieved his life ambition and succeeded Elizabeth on the throne of England. One is an unbroken series of plots, rebellions, ruthless coups, treacheries and murders, declared to be based in the main on the best first-hand sources now available. In general outline the author follows the accepted historical version of his life. Narrative alone sustains the interest during the long and confusing introduction, but then a second, more absorbing element is added, the tortured development of the youthful James VI of Scotland. Surrounded from infancy by coarse and lying tongues, he reached young manhood bitterly conscious that he could not boast a single personal friend. His early training and environment manifest themselves when he hardly lifts a finger to save from execution the mother he had never seen, Mary Queen of Scots, and whom he had come to regard chiefly as a rival for the throne. Except for a brief period of happiness he treated Anne of Denmark, the child wife he had married at twenty-three, with fiendish cruelty. The book is a gripping study of a single character rather than a convincing picture of the times.

## Under Hitler

*Death without Battle, by Ludwig Renn. New York: Dodd, Mead and Company.* $2.00.

IT IS a long time since "War" was written, and Renn is by no manner of means the writer he then was. Yet this story of people in opposition to Hitler, most of them "Reds" driven into jail or worse, has its gripping moments. One does not think it wholly accidental that the deepest emotion is aroused by passages concerning an imprisoned Catholic priest. The reason is probably that Renn is almost consistently a violent partizan, whose blacks and whites are too well spaced to resemble any life excepting that which lives on in a propagandist's mind.

## CONTRIBUTORS

E. R. PINEDA, a critic of books on Hispanic culture and a lecturer on Spanish American topics, is now an instructor in Romance languages at the College of the City of New York.

JOHANNES MATTERN is a member of the faculty of Johns Hopkins University and author of several treatises on phases of political science.

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JOHN FARROW, author of "Damien the Leper," is now directing films in Hollywood.

MARIE R. MADDEN is the author of "Political Theory and Law in Medieval Spain" and has contributed various Spanish biographies to the "Encyclopedia of Social Sciences" and historical reviews to *Thought* and other periodicals.

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JAMES J. WALSH, M.D., is a lecturer and author of many books, among them "Eating and Health" and "Sex Instruction."

REV. J. ELLIOT ROSS is the author of "Christian Ethics," "John Henry Newman" and other books.

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